[1]उपायोऽयं मया दृष्टो निरपायो नरेश्वर।
येन दोषो न भविता तव राजन् कथंचन ॥ १९ ॥
त्वं चैवं[2] हि नरश्रेष्ठ देवाश्चेन्द्रपुरोगमाः।
आयान्तु सहिताः सर्वे मम यत्र स्वयंवरः ॥ २० ॥
[3]ततोऽहं लोकपालानां संनिधौ त्वां नरेश्वर।
वरयिष्ये नरव्याघ्र नैवं दोषो भविष्यति ॥ २१ ॥
[4]एवमुक्तस्तु वैदर्भ्या नलो राजा विशांपते।
आजगाम पुनस्तत्र यत्र देवाः समागताः ॥ २२ ॥
[5]तमपश्यंस्तथायान्तं लोकपाला महेश्वराः।
दृष्ट्वा चैनं ततोऽपृच्छन् वृत्तान्तं सर्वमेव तम् ॥ २३ ॥
[6]कच्चिद् दृष्टा त्वया राजन् दमयन्ती शुचिस्मिता।
किमब्रवीच्च नः सर्वान् वद भूमिपतेऽनघ ॥ २४ ॥

नल उवाच।

[7]भवद्भिरहमादिष्टो दमयन्त्या निवेशनम्।
प्रविष्टः सुमहाकक्षं दण्डिभिः स्थविरैर्वृतम् ॥ २५ ॥

---

१. उपायः—a plan; contrivance. निरपायः—निर्गतः अपायः यस्मात् सः। free from any harm; unharmed; harmless. २. इन्द्रपुरोगमाः—इन्द्रः पुरः गच्छति येषां ते। 'having Indra as their leader'. स्वयंवरः—choice-marriage; self-election (of a husband by the bride herself). ३. नैवं...ष्यति—Thus you will incur no blame. नरव्याघ्रः—नरेषु व्याघ्रः। most illustrious of men. ४. उक्तः—*Past pass. part.* from वच् 'to speak'; spoken to, addressed. ५. आयान्तम्—accus. sing. of the pres. part. of या with आ; 'coming'. तं सर्वं एव वृत्तान्तं अपृच्छन्। They asked him the whole account. *Note* that the root प्रच्छ् governs two accusatives. ६. कच्चित् is an interrogative particle often translateable by 'I hope'. Note that the root ब्रू also like प्रच्छ् governs two accusatives. ७. सुमहाकक्षम्—सुमहान् कक्षः यस्य तम्। having a very great gate or courtyard; *adj.* to निवेशनम् 'abode'; 'home'. स्थविरैः दण्डिभिः वृतम्—surrounded by aged warders or door-keepers.

[१]प्रविशन्तं च मां तत्र न कश्चिद् दृष्टवान् नरः ।
ऋते तां पार्थिवसुतां भवतामेव तेजसा ॥ २६ ॥
[२]सख्यश्चास्या मया दृष्टास्ताभिश्चाप्युपलक्षितः ।
विस्मिताश्चाभवन् सर्वा दृष्ट्वा मां विबुधेश्वराः ॥ २७ ॥
[३]वर्ण्यमानेषु च मया भवत्सु रुचिरानना ।
मामेव गतसंकल्पा वृणीते सा सुरोत्तमाः ॥ २८ ॥
[४]अब्रवीच्चैव मां वाला आयान्तु सहिताः सुराः ।
त्वया सह नरव्याघ्र मम यत्र स्वयंवरः ॥ २९ ॥
[५]तेषामहं संनिधौ त्वां वरयिष्यामि नैषध ।
एवं तव महावाहो दोषो न भवितेति ह ॥ ३० ॥
[६]एतावदेव विबुधा यथावृत्तमुदाहृतम् ।
मया शेषे प्रमाणं तु भवन्तस्त्रिदशेश्वराः ॥ ३१ ॥

॥ इति नलोपाख्याने चतुर्थोऽध्यायः ॥

---

१. दृष्टवान्—nom. sing. of दृष्टवत् the *past act. part.* of दृश् 'to see'. तां ऋते—save or except her. २. उपलक्षितः—I was seen by them in their turn. विस्मिताः—filled or struck with wonder. विबुधेश्वराः—O lords of the immortal gods! ३. मया वर्ण्यमानेषु भवत्सु—*loc. absolute* 'while you were being described or extolled by me.' वर्ण्यमानेषु—*loc. plu.* of the *pres. pass. part.* of वर्ण्. रुचिरानना—रुचिरं आननं यस्याः सा। 'having a beautiful or sweet face'. मामेव गतसंकल्पा—with her affectionate thoughts fixed on me alone. ४. वाला—that young girl or maiden, i. e. Damayantī. ५. तेषां संनिधौ—in their presence. ६. एतावत् एव—thus far; so much. यथावृत्तम्—वृत्तं अनतिक्रम्य। अव्य०. 'exactly as it happened'. (मया) उदाहृतम्—*past pass. part.* of हृ with उद् and आ. I have related to you; I have acquainted you with. शेषे तु भवन्तः प्रमाणम्—your honours are an authority, i. e. it is you who are to decide in regard to what remains (to be done).

पञ्चमोऽध्यायः

बृहदश्व उवाच ।

अथ काले शुभे प्राप्ते तिथौ पुण्ये क्षणे तथा ।
आजुहाव महीपालान् भीमो राजा स्वयंवरे ॥ १ ॥

तच्छ्रुत्वा पृथिवीपालाः सर्वे हृच्छयपीडिताः ।
त्वरिताः समुपाजग्मुर्दमयन्तीमभीप्सवः ॥ २ ॥

shining कनकस्तम्भरुचिरं तोरणेन विराजितम् ।
विविशुस्ते नृपा रङ्गं महासिंहा इवाचलम् ॥ ३ ॥ Stage

तत्रासनेषु विविधेष्वासीनाः पृथिवीक्षितः ।
Garland सुरभिस्रग्धराः सर्वे प्रमृष्टमणिकुण्डलाः ॥ ४ ॥

तत्र स्म पीना दृश्यन्ते बाहवः परिघोपमाः ।
आकारवन्तः सुश्लक्ष्णाः पञ्चशीर्षा इवोरगाः ॥ ५ ॥ Serpent

---

१. अथ...प्राप्ते—When the day of happy omen arrived. पुण्ये क्षणे—on an auspicious moment. आजुहाव—*Perf.* 3rd sing. from ह्वे with आ ; 'invited'. २. हृच्छयपीडिताः—tormented with love. त्वरिताः—hastening ; without any loss of time. अभीप्सवः—'desirous of obtaining'; nom. plu. of अभीप्सु formed from the *desider.* of आप्. ३. कनक...चिरम्—कनकस्य स्तम्भेन रुचिरम् । resplendent with gold columns. तोरणेन विराजितम्—radiant with an arched gateway. रङ्गः—the arena ; the hall of state. अचलम्=पर्वतम् । ४. आसीनाः—*pres. part.* of आस् ; 'sitting'; 'seated'. सुरभिस्रग्धराः—सुरभीः स्रजः धारयन्ति इति । wearing fragrant garlands. प्रमृष्टानि मणिकुण्डलानि येषां ते । बहु०. wearing polished jewelled ear-rings. ५. पीनाः—*past pass. part.* of प्याय् or प्यै ; 'robust' 'corpulent'. दृश्यन्ते स्म=अदृश्यन्त । परिघोपमाः—resembling an iron-club. आकारवन्तः—well-formed ; symmetrical. सुश्लक्ष्णाः—very smooth. पञ्च...रगाः—like five-headed serpents. पञ्चशीर्षाः—पञ्च शीर्षाणि येषां ते ।

[1] सुकेशान्तानि चारूणि सुनासाक्षिभ्रुवाणि च ।
मुखानि राज्ञां शोभन्ते नक्षत्राणि यथा दिवि ॥ ६ ॥
[2] तां राजसमितिं पुण्यां नागैर्भोगवतीमिव ।
संपूर्णां पुरुषव्याघ्रैर्व्याघ्रैर्गिरिगुहामिव ॥ ७ ॥
[3] दमयन्ती ततो रङ्गं प्रविवेश शुभानना ।
Robbing मुष्णन्ती प्रभया राज्ञां चक्षूंषि च मनांसि च ॥ ८ ॥
[4] तस्या गात्रेषु पतिता तेषां दृष्टिर्महात्मनाम् ।
तत्र तत्रैव सक्ताभून्न चचाल च पश्यताम् ॥ ९ ॥
[5] ततः संकीर्त्यमानेषु राज्ञां नामसु भारत ।
ददर्श भैमी पुरुषान् पञ्च तुल्याकृतीनथ ॥ १० ॥
[6] तान् समीक्ष्य ततः सर्वान् निर्विशेषाकृतीन् स्थितान् ।
संदेहादथ वैदर्भी नाभ्यजानान्नलं नृपम् ॥ ११ ॥
[7] यं यं हि ददृशे तेषां तं तं मेने नलं नृपम् ।
सा चिन्तयन्ती बुद्ध्याथ तर्कयामास भाविनी ।
कथं हि देवाञ्जानीयां कथं विद्यां नलं नृपम् ॥ १२ ॥

---

१. सुकेशान्तानि—शोभनाः केशानां अन्ताः येषां तानि । 'having beautiful locks of hair or ringlets'. चारु—beautiful; handsome. सुनासाक्षिभ्रुवाणि—having well-formed nose (नासा), eyes, and eyebrows. नक्ष...दिवि—like the stars in heaven. १. राजसमितिम्—राज्ञां समितिम् । the assembly of kings. पुण्याम्—lovely; beautiful. भोगवती—the city of the snake-demons in the lower world. गिरिगुहा—a mountain-cave. ३. मुष्णन्ती...मनांसि च—captivating both the eyes and minds of kings by her lustre. ४. सक्ता—*Past pass. part.* of सञ्ज्; fixed. पश्यताम् (goes with तेषाम्)—of them who were looking at her. ५. संकीर्त्यमान—*pres. pass. part.* of कृत् with सम्. संकीर्त्य...मसु—*loc. absol.* while the names of the kings were being proclaimed. भैमी=भीमस्य अपत्यं स्त्री i. e. दमयन्ती. तुल्याकृतीन्—तुल्याः, आकृतयः येषां तान् । बहु०. 'similar in form'. ६. निर्विशेषाकृतीन्—निर्गतः विशेषः यासां ताः आकृतयः येषां तान् । 'having forms precisely alike'. संदेहः—a doubt. न अभ्यजानात्—did not recognize. ७. तेषाम्—out of them. बुद्ध्या—

[1]एवं संचिन्तयन्ती सा वैदर्भी भृशदुःखिता ।
श्रुतानि देवलिङ्गानि तर्कयामास भारत ॥ १३ ॥
[2]देवानां यानि लिङ्गानि स्थविरेभ्यः श्रुतानि मे ।
तानीह तिष्ठतां भूमावेकस्यापि न लक्षये ॥ १४ ॥
[3]सा विनिश्चित्य वहुधा विचार्य च पुनः पुनः ।
शरणं प्रति देवानां प्राप्तकालममन्यत ॥ १५ ॥
[4]वाचा च मनसा चैव नमस्कारं प्रयुज्य सा ।
देवेभ्यः प्राञ्जलिर्भूत्वा वेपमानेदमब्रवीत् ॥ १६ ॥
[5]हंसानां वचनं श्रुत्वा यथा मे नैषधो वृतः ।
पतित्वे तेन सत्येन देवास्तं प्रदिशन्तु मे ॥ १७ ॥
[6]वचसा मनसा चैव यथा नाभिचराम्यहम् ।
तेन सत्येन विबुधास्तमेव प्रदिशन्तु मे ॥ १८ ॥
[7]यथा देवैः स मे भर्ता विहितो निषधाधिपः ।
तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥ १९ ॥

---

in her mind. तर्कयामास—*Peri. perf.* 3rd sing. from तर्क्; 'she conjectured.' भाविनी—the noble lady. विद्याम्—*Pot. 1st per. sing.* of विद् 'to know'; 'how should I know?'

१. संचिन्तयन्ती—*pres. part. fem.* of चिन्त् with सम्; 'thinking'. भृशदुःखिता—exceedigly afflicted at heart. देवलिङ्गानि—the characteristic marks of gods. तर्कयामास—conjectured. २. तानीह...लक्षये—I do not observe them in any one of those who are standing on the ground. ३. बहुधा विनिश्चित्य—having weighed in many ways. शरणं...न्यत—She thought that it was the opportune time for her to seek the refuge of gods. ४. नमस्कारं प्रयुज्य—having paid her homage; having saluted ५. यथा—inasmuch as. मे stands for मया. पतित्वे वृतः—chosen as my husband. प्रदिशन्तु—let (the gods) point (him) out to me. ६. न अभिचरामि—I have not transgressed (the right path); I have not sinned. ७. भर्ता विहितः—ordained or decreed as my husband. विहित—*past pass. part.* of धा with वि.

[१]यथेदं व्रतमारब्धं नलस्याराधने मया ।
तेन सत्येन मे देवास्तमेव प्रदिशन्तु मे ॥ २० ॥
[२]स्वं चैव रूपं कुर्वन्तु लोकपाला महेश्वराः ।
यथाहमभिजानीयां पुण्यश्लोकं नराधिपम् ॥ २१ ॥
[३]निशम्य दमयन्त्यास्तत्करुणं परिदेवितम् ।
निश्चयं परमं तथ्यमनुरागं च नैषधे ॥ २१ ॥
[४]मनोविशुद्धिं बुद्धिं च भक्तिं रागं च नैषधे ।
यथोक्तं चक्रिरे देवाः सामर्थ्यं लिङ्गधारणे ॥ २३ ॥
[५]सापश्यद् विबुधान् सर्वानस्वेदान् स्तब्धलोचनान् ।
हृषितस्रग्रजोहीनान् स्थितानस्पृशतः क्षितिम् ॥ २४ ॥
[६]छायाद्वितीयो म्लानस्रग् रजःस्वेदसमन्वितः ।
भूमिष्ठो नैषधश्चैव निमेषेण च सूचितः ॥ २५ ॥

---

१. यथा...रब्धं मया—inasmuch as I have undertaken this vow (to win over Nala). प्रदिशन्तु मे—may point out to me. २. स्वं रूपं कुर्वन्तु—let them assume their own form. यथा=so that. अभिजानीयाम्—I may recognize. पुण्यश्लोकम्—पुण्यः श्लोकः यस्य तम् । बहु०. ‘of good celebrity or renown’. ३. निशम्य—*Absol.* from शम् with नि ‘to hear’, ‘to perceive’. करुणम्—piteous. परिदेवितम्—lamentation; bewailing. परमं निश्चयम्—high resolve. मनोविशुद्धिः—purity of the mind. बुद्धिः—wisdom. रागः—affection; love. यथोक्तम्—according to request. देवाः लिङ्गधारणे सामर्थ्यं चक्रिरे—the gods showed their courage in wearing the characteristic badges. ५. विबुधान्=देवान्. अस्वेदान्—अविद्यमानः स्वेदः येषां तान् । ‘without perspiration’. स्तब्धलोचनान्—स्तब्धे लोचने येषां तान् । ‘having motionless or unwinking eyes. हृषितः...हीनान्—हृषिताः स्रजः येषां ते हृषितस्रजः ते च रजसः हीनाः ये तान् । having garlands erect and fresh-looking and being free from dust. क्षितिः—the earth. ६. छायाद्वितीयः—छाया द्वितीया यस्यः सः । बहु०. ‘accompanied by his shadow’. म्लानस्रज्—with a faded garland. रजः...न्वितः—रजसा स्वेदेन च समान्वितः । भूमिष्ठः—भूमौ तिष्ठाति इति । ‘standing on the ground’. निमेषेण—by the twinkling of his eye.

सा समीक्ष्य तु तान् देवान् पुण्यश्लोकं च भारत ।
नैषधं वरयामास भैमी [१]धर्मेण पाण्डव ॥ २६ ॥
[२]विलज्जमाना वस्त्रान्ते जग्राहायतलोचना ।
स्कन्धदेशेऽसृजत् तस्य स्रजं परमशोभनाम् ॥ २७ ॥
[३]वरयामास चैवैनं पतित्वे वरवर्णिनी ।
ततो हा हेति सहसा मुक्तः शव्दो नराधिपैः ॥ २८ ॥
[४]देवैर्महर्षिभिस्तत्र साधु साध्विति भारत ।
विस्मितैरीरितः शव्दः प्रशंसद्भिर्नलं नृपम् ॥ २९ ॥
[५]दमयन्तीं तु कौरव्य वीरसेनसुतो नृपः ।
आश्वासयद् वरारोहां प्रहृष्टेनान्तरात्मना ॥ ३० ॥
[६]यत् त्वं भजसि कल्याणि पुमांसं देवसंनिधौ ।
तस्मान्मां विद्धि भर्तारमेवं ते वचने रतम् ॥ ३१ ॥
[७]यावच्च मे धरिष्यन्ति प्राणा देहे शुचिस्मिते ।
तावत् त्वयि भविष्यामि सत्यमेतद् ब्रवीमि ते ॥ ३२ ॥
[८]दमयन्तीं तथा वाग्भिरभिनन्द्य कृताञ्जलिः ।
तौ परस्परतः प्रीतौ दृष्ट्वा त्वग्निपुरोगमान् ।
तानेव शरणं देवाञ्जग्मतुर्मनसा तदा ॥ ३३ ॥

---

१. धर्मेण—rightly; justly. २. वस्त्रान्ते जग्राह—lifted up the end of his garment. Construe—तस्य स्कन्धदेशे (on the shoulders) परमशोभनां (highly beautiful) स्रजं असृजत् । ३. एनं पतित्वे वरयामास—chose him for her husband. वरवर्णिनी—that beautiful damsel. हा हा—Ah! alas!! ततः नराधिपैः सहसा शव्दः मुक्तः—The kings then suddenly burst forth. ४. साधु साधु—bravo! well done! ईरितः=उक्तः । प्रशंसद्भिः—*instr. plu.* of the *pres. part.* of शंस् with प्र 'to praise' 'to glorify.' ५. कौरव्य—O descendant of the Kurus! आश्वासयत्—*Imperf. form*; 'comforted' or 'consoled'. प्रहृष्टे...त्मना—with a delighted heart. ६. यत्=यस्मात् । भजसि—you accept; honour; worship. वचने रतम्—delighting in your words. ७. यावत्—तावत्—as long as—so long. मे देहे प्राणाः धरिष्यन्ति—life will continue or remain in my body. त्वयि भविष्यामि—I shall ever remain in you; 'I am solely yours'. ८. अभिनन्द्य—*Absol.* from नन्द् with अभि; 'having congratulated'. परस्परतः प्रीतौ—rejoicing in each other.

[१]वृते तु नैषधे भैम्या लोकपाला महौजसः ।
प्रहृष्टमनसः सर्वे नलायाष्टौ वरान् ददुः ॥ ३४ ॥
[२]प्रत्यक्षदर्शनं यज्ञे गतिं चानुत्तमां शुभाम् ।
नैषधाय ददौ शक्रः प्रीयमाणः शचीपतिः ॥ ३५ ॥
[३]अग्निरात्मभवं प्रादाद् यत्र वाञ्छति नैषधः ।
लोकानात्मप्रभांश्चैव ददौ तस्मै हुताशनः ॥ ३६ ॥
[४]यमस्त्वन्नरसं प्रादाद् धर्मे च परमां स्थितिम् ।
अपांपतिरपां भावं यत्र वाञ्छति नैषधः ॥ ३७ ॥
[५]स्रजश्चोत्तमगन्धाढ्याः सर्वे च मिथुनं ददुः ।
वरानेवं प्रदायास्य देवास्ते त्रिदिवं गताः ॥ ३८ ॥
[६]पार्थिवाश्चानुभूयास्य विवाहं विस्मयान्विताः ।
दमयन्त्याश्च मुदिताः प्रतिजग्मुर्यथागतम् ॥ ३९ ॥

अग्निपुरोगमान्—अग्निः पुरः गच्छति येषां तान् । 'led by Agni'. शरणं जग्मतुः—submitted to; approached for protection. जग्मतुः—*Perf.* 3rd per. *dual* from गम् 'to go'. मनसा—in their minds; mentally.

१. भैम्या नैषधे वृते—*loc. absol.* 'when Nala was thus chosen by Damayantī'. महौजसः—महत् ओजः येषां ते । 'possessed of great might'. प्रहृष्टमनसः—rejoiced at heart. २. यज्ञे प्रत्यक्षदर्शनम्—the power of perceiving the godhead present in the sacrifice. अनुत्तमां (न विद्यते उत्तमा यस्याः तां) शुभां गतिम्—pre-eminently the best and noble gait. प्रीयमाणः—*pres. pass. part.* of प्री; 'being pleased'. शचीपतिः—the husband of Indrāṇī. ४. आत्मभवम्—his own essence. यत्र=wherever. आत्मप्रभान्—आत्मनः एव प्रभा येषां तान् । 'self-luminous' 'self-glorious.' हुताशनः—हुतं अश्नाति इति । 'one who eats the burnt-offering' i.e. the fire. ४. अन्नरसम्—taste in food. धर्मे...स्थितिम्—and great steadfastness in religion. अपांपतिः—the lord of waters, i. e. Varuṇa. भावः—the existence; the presence. ५. उत्तमगन्धाढ्याः—उत्तमेन गन्धेन आढ्याः । 'rich in delicious fragrance'. मिथुनम्—a pair (of gifts). प्रदाय—*Absol.* from दा with प्र; 'having given'. अस्य=अस्मै । त्रिदिवं=स्वर्गम् । ६. विवाहं अनुभूय—having enjoyed the nuptials. प्रतिजग्मुः—returned. यथागतम्—आगतं अनतिक्रम्य । 'as they came'.

[१]गतेषु पार्थिवेन्द्रेषु भीमः प्रीतो महामनाः ।
विवाहं कारयामास दमयन्त्या नलस्य च ॥ ४० ॥
[२]उष्य तत्र यथाकामं नैषधो द्विपदां वरः ।
भीमेन समनुज्ञातो जगाम नगरं स्वकम् ॥ ४१ ॥
[३]अवाप्य नारीरत्नं तु पुण्यश्लोकोऽपि पार्थिवः ।
रेमे सह तया राजन् शच्येव वलवृत्रहा ॥ ४२ ॥
[४]अतीव मुदितो राजा भ्राजमानोंऽशुमानिव ।
अरञ्जयत् प्रजा वीरो धर्मेण परिपालयन् ॥ ४३ ॥
[५]ईजे चाप्यश्वमेधेन ययातिरिव नाहुषः ।
अन्यैश्च वहुभिर्धीमान् क्रतुभिश्चाप्तदक्षिणैः ॥ ४४ ॥
[६]पुनश्च रमणीयेषु वनेषूपवनेषु च ।
दमयन्त्या सह नलो विजहारामरोपमः ॥ ४५ ॥
[७]जनयामास च नलो दमयन्त्यां महामनाः ।
इन्द्रसेनं सुतं चापि इन्द्रसेनां च कन्यकाम् ॥ ४६ ॥
[८]एवं स यजमानश्च विहरंश्च नराधिपः ।
ररक्ष वसुसंपूर्णां वसुधां वसुधाधिपः ॥ ४७ ॥

॥ इति नलोपाख्याने पञ्चमोऽध्यायः ॥

---

१. गतेषु...न्द्रेषु—*loc. absol.* 'when the great kings had returned'. महामनाः—महत् मनः यस्य सः। 'large-minded'; magnanimous. २. उष्य—the *correct* form is उषित्वा 'having dwelt'. यथाकामम्—कामं अनतिक्रम्य। अव्य°. 'at pleasure'. द्विपदां वरः=नृणां श्रेष्ठः। समनुज्ञातः—when permitted to depart. स्वकम्=निजम्। ३. अवाप्य=*Absol.* from आप् with अव. नारीरत्नम्—an excellent damsel. वलवृत्रहा—वलं वृत्रं च हन्ति इति। Indra. ४. अंशुमान् इव भ्राजमानः—shining brightly like the sun. धर्मेण—righteously; justly. परिपालयन्—*nom. sing.* mas. of the *pres. part.* of पाल् with परि; 'protecting', 'governing'. अरञ्जयत्—conciliated; won over; kept contented. ५. ईजे—*perf.* 3rd sing. of यज् 'to sacrifice'. क्रतुभिः=यज्ञैः। आप्तदक्षिणैः—having proper or abundant gifts. ६. वनम्—a wood. विजहार—*perf.* 3rd sing. of हृ with वि; amused or diverted himself. अमरोपमः—god-like. ७. जनयामास—begot. महामनाः—noble-minded. ८. यजमानः—*pres. part.* of यज्; 'sacrificing'. वसुसंपूर्णाम्—filled with wealth; teeming with riches.

षष्ठोऽध्यायः

बृहदश्व उवाच ।

वृते तु नैषधे भैम्या लोकपाला महौजसः ।
यान्तो ददृशुरायान्तं द्वापरं कलिना सह ॥ १ ॥
[२]अथाब्रवीत् कलिं शक्रः संप्रेक्ष्य बलवृत्रहा ।
द्वापरेण सहायेन कले ब्रूहि क्व यास्यसि ॥ २ ॥
[३]ततोऽब्रवीत् कलिः शक्रं दमयन्त्याः स्वयंवरम् ।
गत्वा हि वरयिष्ये तां मनो हि मम तां गतम् ॥ ३ ॥
[४]तामब्रवीत् प्रहस्येन्द्रो निवृत्तः स स्वयंवरः ।
वृतस्तया नलो राजा पतिरस्मत्समीपतः ॥ ४ ॥
[५]एवमुक्तस्तु शक्रेण कलिः क्रोधसमन्वितः ।
taking leave देवानामन्त्र्य तान् सर्वानुवाचेदं वचस्तदा ॥ ५ ॥
[६]देवानां मानुषं मध्ये यत् सा पतिमविन्दत ।
तत्र तस्या भवेन्न्याय्यं विपुलं दण्डधारणम् ॥ ६ ॥
[७]एवमुक्ते तु कलिना प्रत्यूचुस्ते दिवौकसः ।
अस्माभिः समनुज्ञाते दमयन्त्या नलो वृतः ॥ ७ ॥

---

१. महौजसः—of great might. यान्तः—nom. plu. mas. of यत् the pres. part. from या; while going. २. संप्रेक्ष्य—*Absol.* from ईक्ष् with सम् and प्र. सहायेन—as an ally or friend. ३. Construe दमयन्त्याः स्वयंवरम् with गत्वा. मनो...गतम्—for my mind is drawn towards her. ४. प्रहस्य—with a smile. निवृत्तः—has ended or finished; is over. अस्मत्समीपतः—in our presence. ५. क्रोधसमन्वितः = क्रोधयुक्तः । wrathful; angry. आमन्त्र्य—having bid adieu to; having saluted while departing. ६. Construe—यत् (since) सा देवानां मध्ये (before the very presence of) मानुषं पतिं अविन्दत etc. विपुलम्—heavy; serious. दण्डधारणम्—punishment; penalty. ७. प्रत्यूचुः—*Perf.* 3rd plu. of वच् with प्रति; replied. दिवौकसः = देवाः । अस्मा...ज्ञाते—when permitted by us.

न्याय्यम् = न्यायात् अनपेतम्

का च सर्वगुणोपेतं नाश्रयेत नलं नृपम् ।
यो वेद धर्मानखिलान् यथावच्चरितव्रतः ॥ ८ ॥
[2]योऽधीते चतुरो वेदान् सर्वानाख्यानपञ्चमान् ।
नित्यं तृप्ता गृहे यस्य देवा यज्ञेषु धर्मतः ।
अहिंसानिरतो यश्च सत्यवादी दृढव्रतः ॥ ९ ॥
[3]तस्मिन् सत्यं धृतिर्दानं तपः शौचं दमः शमः ।
ध्रुवाणि पुरुषव्याघ्रे लोकपालसमे नृपे ॥ १० ॥
[4]एवंरूपं नलं यो वै कामयेच्छपितुं कले ।
आत्मानं स शपेन्मूढो हन्यादात्मानमात्मना ॥ ११ ॥
[5]एवंगुणं नलं यो वै कामयेच्छपितुं कले ।
कृच्छ्रे स नरके मज्जेदगाधे विपुले ह्रदे ॥ १२ ॥
[6]एवमुक्त्वा कलिं देवा द्वापरं च दिवं ययुः ।
ततो गतेषु देवेषु कलिर्द्वापरमब्रवीत् ।
संहर्तुं नोत्सहे कोपं नले वत्स्यामि द्वापर ॥ १३ ॥

---

१. सर्वगुणोपेतम्—सर्वैः गुणैः उपेतम् । endowed with all virtues. आश्रयेत—*Pot.* 3rd *sing.* of श्रि with आ ; ‘would incline to’. वेद= वेत्ति ; 3rd per. sing. optional form of विद् ‘to know’. यथा...व्रतः—यथावत् चरितं व्रतं येन सः । who rightly practises all acts of devotion. २. आख्या...मान्—आख्यानं पञ्चमं येषां तान् । बहु०. ‘having the Purāṇas as the fifth. धर्मतः—religiously. अहिंसानिरतः—अहिंसायां निरतः । devoted to doing no injury to living creatures ; gentle to all living beings. दृढव्रतः—दृढं व्रतं यस्य सः । ‘faithful to his vows’. ३. शौचम्—purity. दमः—self-restraint. शमः—tranquillity of mind. ध्रुवाणि ...नृपे—are firm in that king, pre-eminent among men and resembling the guardians of the worlds. ४. शपितुं कामयेत्—would desire to curse. हन्या...त्मना—he would ruin himself by his own actions. ५. कृच्छ्र—impassable ; impervious ; painful. मज्जेत्—he would be plunged. अगाध—unfathomable ; bottomless. ६. संहर्तुम्—*infin. of purpose* from हृ with सम् ‘to restrain’. Construe—कोपं संहर्तुं न उत्सहे (I cannot curb my wrath). वत्स्यामि—*2nd fut.* 1st per. sing. from वस् ‘to dwell’.

[1]भ्रंशयिष्यामि तं राज्यान्न भैम्या सह रंस्यते ।
त्वमप्यक्षान् समाविश्य साहाय्यं कर्तुमर्हसि ॥ १४ ॥

॥ इति नलोपाख्याने षष्ठोऽध्यायः ॥

सप्तमोऽध्यायः

बृहदश्व उवाच ।

एवं स समयं कृत्वा द्वापरेण कलिः सह ।
आजगाम ततस्तत्र यत्र राजा स नैषधः ॥ १ ॥
[3]स नित्यमन्तरप्रेप्सुर्निषधेष्ववसच्चिरम् ।
अथास्य द्वादशे वर्षे ददर्श कलिरन्तरम् ॥ २ ॥
[4]कृत्वा मूत्रमुपस्पृश्य संध्यामन्वास्त नैषधः ।
अकृत्वा पादयोः शौचं तत्रैनं कलिराविशत् ॥ ३ ॥
[5]स समाविश्य च नलं समीपं पुष्करस्य च ।
गत्वा पुष्करमाहेदमेहि दीव्य नलेन वै ॥ ४ ॥

---

१. भ्रंशयिष्यामि—I will cause to fall; deprive of; dethrone. रंस्यते—*2nd fut*. 3rd sing. of रम् Atm. ‘he shall enjoy himself.’ त्वम...र्हसि—You too should, entering the dice, please render me assistance (in my work). २. समयं कृत्वा—making an agreement or compact. Supply आसीत् after नैषधः. ३. अन्तरप्रेप्सुः—anxious to obtain an opportune moment (अन्तरम्). प्रेप्सुः—adj. from the *desider*. base of आप् with प्र. निषधेषु+अवसत्+चिरम्. अन्तरम्—an occasion. ४. उपस्पृश्य—having sipped water. संध्यां अन्वास्त—performed the *sandhyā* adoration. अन्वास्त—*Imperf*. 3rd sing. from आस् with अनु. पादयोः शौचं अकृत्वा—without washing his feet. ५. पुष्कर—is the name of the brother of Nala. Construe—पुष्करस्य समीपं गत्वा पुष्करं इदं आह । एहि नलेन (सह) दीव्य । दीव्य *Impera*. 2nd sing. of दिव् 4 P. ‘to play at dice’.

[1]अक्षद्यूते नलं जेता भवान् हि सहितो मया ।
निषधान् प्रतिपद्यस्व जित्वा राज्यं नलं नृपम् ॥ ५ ॥

[2]एवमुक्तस्तु कलिना पुष्करो नलमभ्ययात् ।
कलिश्चैव वृषो भूत्वा गवां पुष्करमभ्यगात् ॥ ६ ॥

[3]आसाद्य तु नलं वीरं पुष्करः परवीरहा ।
दीव्यावेत्यब्रवीद् भ्राता वृषेणेति मुहुर्मुहुः ॥ ७ ॥

[4]न चक्षमे ततो राजा समाह्वानं महामनाः ।
वैदर्भ्याः प्रेक्षमाणायाः पणकालममन्यत ॥ ८ ॥

[5]हिरण्यस्य सुवर्णस्य यानयुग्यस्य वाससाम् ।
आविष्टः कलिना द्यूते जीयते स्म नलस्तदा ॥ ९ ॥

[6]तमक्षमदसंमत्तं सुहृदां न तु कश्चन ।
निवारणेऽभवच्छक्तो दीव्यमानमरिंदमम् ॥ १० ॥

[7]ततः पौरजनाः सर्वे मन्त्रिभिः सह भारत ।
राजानं द्रष्टुमागच्छन् निवारयितुमातुरम् ॥ ११ ॥

---

१. अक्ष...मया—Truly (हि) with my aid you will win Nala in a game at dice. निषधान् प्रतिपद्यस्व—get or obtain the country of the Nishadhas. जित्वा...नृपम्—after having won the kingdom and also king Nala. २. अभ्ययात्=अभ्यगात्=अभ्यगच्छत्—went towards; approached. वृषः—the name of the principal *die* in a game with dice. गवाम्—out of the ordinary *dice*. ३. आसाद्य—having met with. परवीरहा—the slayer of the champions of the enemy. दीव्याव—let us both play with dice. ४. चक्षमे—*Perf.* 3rd sing. of क्षम् A.; 'endured'. समाह्वानम्—a challenge. वैद...मन्यत—Even when Damayantī was looking on he thought it was the time for laying down stakes.. ५. हिरण्यस्य—सुवर्णस्य—of gold and other precious articles. यानयुग्य—the yoked chariot. जीयते स्म—अजीयत । ६. अक्षमद-संमत्तम्—maddened with the passion for dice. सुहृदां...चनं—nobody from amongst his friends. निवारणे—to prevent him. दीव्यमानम्—playing at dice. अरिंदम—conqueror of his foes. ७. पौरजनाः—townsfolk; citizens. आतुरम् *adv.*—anxiously.

[१]ततः सूत उपागम्य दमयन्त्यै न्यवेदयत् ।
एष पौरजनो देवि द्वारि तिष्ठति कार्यवान् ॥ १२ ॥
निवे[२]द्यतां नैषधाय सर्वाः प्रकृतयः स्थिताः ।
अमृष्यमाणा व्यसनं राज्ञो धर्मार्थदर्शिनः ॥ १३ ॥
[३]ततः सा बाष्पकलया वाचा दुःखेन कर्षिता ।
उवाच नैषधं भैमी शोकोपहतचेतना ॥ १४ ॥
[४]राजन् पौरजनो द्वारि त्वां दिदृक्षुरवस्थितः ।
मन्त्रिभिः सहितः सर्वै राजभक्तिपुरस्कृतः ॥ १५ ॥
[५]तां तथा रुचिरापाङ्गीं विलपन्तीं तथाविधाम् ।
आविष्टः कलिना राजा नाभ्यभाषत किंचन ॥ १६ ॥
[६]ततस्ते मन्त्रिणः सर्वे ते चैव पुरवासिनः ।
नायमस्तीति दुःखार्ता व्रीडिता जग्मुरालयान् ॥ १७ ॥

---

१. सूतः—a charioteer; 'Master of the Horse'. उपागम्य—having approached. कार्यवान्—having some business (to transact with you). २. निवेद्यताम्—*Impera.* 3rd sing. of the *caus. pass.* of विद् with नि; 'let it be announced or made known'. अमृष्यमाणाः—nom. plu. of the *pres. part.* of मृष् 4 A. with the negative particle अ; 'not enduring or tolerating'. व्यसनम्—inordinate addiction to some vice; calamity. धर्मार्थदर्शिनः—धर्मं अर्थं च पश्यति इति तस्य । of him who looks to both justice and wealth. ३. बाष्पकलया वाचा—in words low in tone on account of suppressed tears. दुःखेन कर्षिता—distracted on account of grief. शोको...तना—शोकेन उपहतं चेतनं यस्याः सा । with her mind affected by sorrow. ४. दिदृक्षुः=द्रष्टुं इच्छुः । राजभक्तिपुरस्कृतः—राजनि भक्तिः तया पुरस्कृतः । 'led by loyalty to the king'. ५. रुचिरापाङ्गी—रुचिराणि अपाङ्गानि यस्याः ताम् । बहु०. *lit.* 'whose outer corners of the eyes were beautiful' *i. e.* of lovely eyes. तथाविधाम्—तथा विधा यस्याः ताम् । who was in that plight. आविष्टः—possessed by; affected by. ६. पुरवासिनः—inhabitants of the city. न अयं अस्ति इति—'it is not he'; 'he is not there'. व्रीडिताः—ashamed; in shame. आलयान्=गृहाणि ।

[1]तदा तदभवद् द्यूतं पुष्करस्य नलस्य च ।
युधिष्ठिर बहून् मासान् पुण्यश्लोकस्त्वजीयत ॥ १८ ॥

॥ इति नलोपाख्याने सप्तमोऽध्यायः ॥

अष्टमोऽध्यायः

बृहदश्व उवाच ।

[2]दमयन्ती ततो दृष्ट्वा पुण्यश्लोकं नराधिपम् ।
उन्मत्तवदनुन्मत्ता देवने गतचेतसम् ॥ १ ॥ gambling

[3]भयशोकसमाविष्टा राजन् भीमसुता ततः ।
चिन्तयामास तत्कार्यं सुमहत् पार्थिवं प्रति ॥ २ ॥

[4]सा शङ्कमाना तत्पापं चिकीर्षन्ती च तत्प्रियम् ।
नलं च हृतसर्वस्वमुपलभ्येदमब्रवीत् ॥ ३ ॥

[5]बृहत्सेनामतियशां तां धात्रीं परिचारिकाम् ।
हितां सर्वार्थकुशलामनुरक्तां सुभाषिताम् ॥ ४ ॥

---

१. नद् द्यूतं बहून् मासान् अभवत्—that game at dice continued for several months. पुण्यश्लोकः—(Nala) of great fame. २. उन्मत्तवत्—like a maniac. अनुन्मत्ता—herself not mad. देवने गतचेतसम्—whose mind was solely engrossed in gambling. ३. भयशोकसमाविष्टा—filled with fear and sorrow. चिन्त...प्रति—pondered over the weighty business that lay upon the king. ४. तत्पापं शङ्कमाना तत्प्रियं च चिकीर्षन्ती (कर्तुं इच्छन्ती)—being afraid of his sin, and yet anxious to do him good. हृतसर्वस्वम्—हृतं सर्वं स्वं यस्य तम्। who was deprived of all his belongings. उपलभ्य—having seen or ascertained. ५. अतियशाम्—*irregular* for अतियशस्विनीम् 'of wide fame'; 'bearing a high character'. धात्री—a nurse. परिचारिका—an attendant; waiting-maid. हिता—friendly. सर्वार्थकुशलाम्—skilful in all affairs (सर्वेषु अर्थेषु कुशलाम्). अनुरक्ता—affectionate. सुभाषित—'wise in speech'.

[1]बृहत्सेने व्रजामात्यानानाय्य नलशासनात् ।
आचक्ष्व यद्धृतं द्रव्यमवशिष्टं च यद् वसु ॥ ५ ॥

[2]ततस्ते मन्त्रिणः सर्वे विज्ञाय नलशासनम् ।
Luck. आपि नो भागधेयं स्यादित्युक्त्वा नलमाव्रजन् ॥ ६ ॥

[3]तास्तु सर्वाः प्रकृतयो द्वितीयं समुपस्थिताः ।
न्यवेदयद् भीमसुता न स तत् प्रत्यनन्दत ॥ ७ ॥

[4]वाक्यमप्रतिनन्दन्तं भर्तारमभिवीक्ष्य सा ।
Palace दमयन्ती पुनर्वेश्म व्रीडिता प्रविवेश ह ॥ ८ ॥

[5]निशम्य सततं चाक्षान् पुण्यश्लोकपराङ्मुखान् ।
नलं च हृतसर्वस्वं धात्रीं पुनरुवाच ह ॥ ९ ॥

[6]बृहत्सेने पुनर्गच्छ वार्ष्णेयं नलशासनात् ।
सूतमानय कल्याणि महत् कार्यमुपस्थितम् ॥ १० ॥

[7]बृहत्सेना तु तच्छ्रुत्वा दमयन्त्याः प्रभाषितम् ।
वार्ष्णेयमानयामास पुरुषैराप्तकारिभिः ॥ ११ ॥

---

१. व्रज अमात्यान्—go to the counsellors of wisdom. आनाय्य—*Absol.* from the *caus.* of नी with आ; 'having brought together'. नलशासनात्—at the bidding of Nala. आचक्ष्व—*Impera.* 2nd sing. of चक्ष् with आ, 'to tell'. यत्+हृतम् (taken away; lost). अवशिष्टं वसु—the treasure that is left. २. अपि...स्यात्—Would it be our good luck (to have been called by Nala)? आव्रजन्—went towards; approached. ३ प्रकृतयः=मन्त्रिणः। द्वितीयम्—*adv.* for a second time. न प्रत्यनन्दत—he did not pay heed to. ४. अभिवीक्ष्य—having observed. वेश्म=गृहम्। ह is a meaningless particle. ५. निशम्य—having perceived, having heard. पुण्य...मुखान्—adverse to Nala of wide fame. Supply निशम्य after हृतसर्वस्वम्. ६. वार्ष्णेय—the name of the charioteer of Nala. महत्...स्थितम्—a great and urgent work is awaiting or impending. ७. प्रभाषितम्—words spoken. आनयामास=आनाययामास।—caused to be brought. आप्तकारिन्—trustworthy; confidential.

[1] वार्ष्णेयं तु ततो भैमी सान्त्वयञ्श्लक्ष्णया गिरा ।
उवाच देशकालज्ञा प्राप्तकालमनिन्दिता ॥ १२ ॥
[2] जानीषे त्वं यथा राजा सम्यग्वृत्तः सदा त्वयि ।
तस्य त्वं विषमस्थस्य साहाय्यं कर्तुमर्हसि ॥ १३ ॥
[3] यथा यथा हि नृपतिः पुष्करेणैव जीयते ।
तथा तथास्य वै द्यूते भूयो रागोऽभिवर्धते ॥ १४ ॥
[4] यथा च पुष्करस्याक्षाः पतन्ति वशवर्तिनः ।
तथा विपर्ययश्चापि नलस्याक्षेषु दृश्यते ॥ १५ ॥
[5] सुहृत्स्वजनवाक्यानि यथावन्न शृणोति च ।
ममापि च तथा वाक्यं नाभिनन्दति मोहितः ॥ १६ ॥
[6] नूनं मन्ये न दोषोऽस्ति नैषधस्य महात्मनः ।
यत् तु मे वचनं राजा नाभिनन्दति मोहितः ॥ १७ ॥
[7] शरणं त्वां प्रपन्नास्मि सारथे कुरु मद्वचः ।
न हि मे शुध्यते भावः कदाचिद् विनशेदपि ॥ १८ ॥

---

१. सान्त्व...गिरा—flattering or coaxing him with gentle or bland words. देशकालज्ञा—knowing the proper place and the proper time (देशं कालं च जानाति इति). प्राप्तकालम्—what suited to the occasion. अनिन्दिता—irreproachable; unblamed. २. जानी...त्वयि—You know that the king has always treated you well. सम्यग्वृत्तः—सम्यक् वृत्तं यस्य सः । बहु०. तस्य विषमस्थस्य—now that he is in trouble, or he is involved in calamity (you should please render him necessary help). ३. यथा–यथा—तथा–तथा—*The more—the more.* रागः—inordinate love. ४. पुष्करस्य वशवर्तिनः—acting in obedience to the will of Pushkara. नलस्य अक्षेषु विपर्ययः दृश्यते—the dice are (always) seen to be adverse to Nala. ५. यथावत्—rightly, truly; as he ought to do. मोहितः—being infatuated or stupefied. ६. नूनम्—assuredly; in all probability. यत्—that. ७. L. 1—I have come to you for refuge, O charioteer; please do my behest. न हि...भावः—my mind is quite uneasy. कदा...दपि—so haply he may even perish.

[1]नलस्य दयितानश्वान् योजयित्वा मनोजवान् ।
इदमारोप्य मिथुनं कुण्डिनं यातुमर्हसि ॥ १९ ॥
[2]मम ज्ञातिषु निक्षिप्य दारकौ स्यन्दनं तथा ।
अश्वांश्चेमान् यथाकामं वस वान्यत्र गच्छ वा ॥ २० ॥
[3]दमयन्त्यास्तु तद् वाक्यं वार्ष्णेयो नलसारथिः ।
न्यवेदयदशेषेण नलामात्येषु मुख्यशः ॥ २१ ॥
[4]तैः समेत्य विनिश्चित्य सोऽनुज्ञातो महीपते ।
ययौ मिथुनमारोप्य विदर्भांस्तेन वाहिना ॥ २२ ॥
[5]हयांस्तत्र विनिक्षिप्य सूतो रथवरं च तम् ।
इन्द्रसेनां च तां कन्यामिन्द्रसेनं च बालकम् ॥ २३ ॥
[6]आमन्त्र्य भीमं राजानमार्तः शोचन् नलं नृपम् ।
अटमानस्ततोऽयोध्यां जगाम नगरीं तदा ॥ २४ ॥
[7]ऋतुपर्णं स राजानमुपतस्थे सुदुःखितः ।
भृतिं चोपययौ तस्य सारथ्येन महीपतेः ॥ २५ ॥

॥ इति नलोपाख्यानेऽष्टमोऽध्यायः ॥

---

१. दयित—dear; favourite. योजयित्वा *Absol.* from the *caus.* of युज्—having yoked to a chariot. मनोजवान्—swift as thought. इदं मिथुनम्—those two children. आरोप्य—*Absol.* from the *causal* of रुह् with आ; 'having made to get in.' कुण्डिनं ...र्हसि—You should please go to Kuṇḍinapura (the capital of Bhīma). २. ज्ञातिषु—amongst my kinsmen or relatives. स्यन्दनः—a chariot. यथाकामम्—according as you wish; as you please. ३. अशेषेण न्यवेदयत्—conveyed or communicated *in toto*. मुख्यशः—chiefly. ४. समेत्य—*Absol.* from इ with सम् and आ; 'having had a meeting (with them)'. तेन वाहिना—in that chariot. ५. विनिक्षिप्य—*Absol.* from क्षिप् with वि and नि; 'having given in charge or delivered over'. रथवर—the excellent chariot. ६. आमन्त्र्य—bidding farewell to; taking leave of. आर्तः—*past pass. part.* of ऋ with आ; 'grieved or pained at heart'. ७. उपतस्थे—*Perf.* 3rd per. sing. of स्था with उप 'to go to, to approach'. सुदुःखितः—with great grief. L. 2. Construe—तस्य महीपतेः च सारथ्येन भृतिं उपययौ।

नवमोऽध्यायः

बृहदश्व उवाच ।

ततस्तु याते वार्ष्णेये पुण्यश्लोकस्य दीव्यतः ।
पुष्करेण हृतं राज्यं यच्चान्यद् वसु किंचन ॥ १ ॥
हृतराज्यं नलं राजन् प्रहसन् पुष्करोऽब्रवीत् ।
द्यूतं प्रवर्ततां भूयः प्रतिपाणोऽस्ति कस्तव ॥ २ ॥
शिष्टा ते दमयन्त्येका सर्वमन्यज्जितं मया ।
दमयन्त्याः पणः साधु वर्ततां यदि मन्यसे ॥ ३ ॥
पुष्करेणैवमुक्तस्य पुण्यश्लोकस्य मन्युना ।
व्यदीर्यतेव हृदयं न चैनं किंचिदब्रवीत् ॥ ४ ॥
ततः पुष्करमालोक्य नलः परममन्युमान् ।
उत्सृज्य सर्वगात्रेभ्यो भूषणानि महायशाः ॥ ५ ॥
एकवासा ह्यसंवीतः सुहृच्छोकविवर्धनः ।
निश्चक्राम ततो राजा त्यक्त्वा सुविपुलां श्रियम् ॥ ६ ॥

And he maintained himself by accepting the office of the charioteer of that king.

१. दीव्यतः—gen. sing. of the *pres. part.* of दिव् 4 P.; 'while playing at dice'. २. हृतराज्यम्—हृतं राज्यं यस्य तम्। who had lost his kingdom. प्रहसन्—nom. sing. mas. of the *pres. part.* of हस् with प्र 'to smile'. द्यूतं...भूयः—let gambling proceed again; let us again play at dice. प्रतिपाणः—a counter-stake; a counter-pledge. ३. शिष्टा—has remained; is left. साधु—well! यदि मन्यसे—if you think fit; if you don't mind. ४. मन्युः—grief; anger. व्यदीर्यत—*Imperf.* 3rd per. sing. *pass.* of दॄ with वि 'was torn asunder'. ५. परममन्युमान्—deeply distressed. उत्सृ...णानि—having cast off all the ornaments from all his limbs. ६. एकवासाः—एकं वासः यस्य सः। बहु० with a single garment. असंवीतः—scarcely covered; almost nude. सुहृच्छोकविवर्धनः—सुहृदां शोकस्य विवर्धनः। augmenting the sorrow of his friends. निश्चक्राम—*Perf.* 3rd sing. of क्रम् with निस् 'to step out'; he went out. सुविपुलाम्—greatly abundant. *N. B.* Read this and the preceding stanza together.

[1]दमयन्त्येकवस्त्राथ गच्छन्तं पृष्ठतोऽन्वगात् ।
स तया बाह्यतः सार्धं त्रिरात्रं नैषधोऽवसत् ॥ ७ ॥
[2]पुष्करस्तु महाराज घोषयामास वै पुरे ।
नले यः सम्यगातिष्ठेत् स गच्छेद् वध्यतां मम ॥ ८ ॥
[3]पुष्करस्य तु वाक्येन तस्य विद्वेषणेन च ।
पौरा न तस्य सत्कारं कृतवन्तो युधिष्ठिर ॥ ९ ॥
[4]स तथा नगराभ्यासे सत्कारार्हो न सत्कृतः ।
त्रिरात्रमुषितो राजा जलमात्रेण वर्तयन् ॥ १० ॥
[5]पीड्यमानः क्षुधा तत्र फलमूलानि कर्षयन् ।
Always in Atm प्रातिष्ठत ततो राजा दमयन्ती तमन्वगात् ॥ ११ ॥
[6]क्षुधया पीड्यमानस्तु नलो बहुतिथेऽहनि ।
Birds. अपश्यच्छकुनान् कांश्चिद्धिरण्यसदृशच्छदान् ॥ १२ ॥
[7]स चिन्तयामास तदा निषधाधिपतिर्बली ।
Money. अस्ति भक्ष्यो ममाद्यायं वसु चेदं भविष्यति ॥ १३ ॥

---

१. पृष्ठतः—from behind. अन्वगात्—*Aorist* 3rd sing. of इ with अनु, 'to follow.' बाह्यतः—out-of-doors. तया सार्धम्—with her, in her company. त्रिरात्रम्—तिसृणां रात्रीणां समाहारः । द्विगु. 'for three nights'. २. घोषयामास—Perf. 3rd sing. from घुष् 10 P. 'proclaimed'. नले...मम—Whosoever would behave in a friendly manner with Nala shall by me be sentenced to death. ३. विद्वेषणम्—hatred; enmity. सत्कारं न कृतवन्तः—did not pay him honour. कृतवन्तः—nom. plu. of the *past act. part.* of कृ. ४ नगराभ्यासे—in the neighbourhood of the city. सत्कारार्हः—worthy of being treated hospitably. उषितः—*past pass. part.* of वस्; 'dwelt'; 'abided'. जलमात्रेण वर्तयन्—living on water only. ५. क्षुधा पीड्यमानः—being afflicted with hunger. कर्षयन्—nom. sing. mas. of the *pres. part.* of the *caus.* of कृष्; pulling or gathering. प्रातिष्ठत—proceeded; travelled on. ६. बहुतिथे अहनि—after many a day. शकुनान्=पक्षिणः हिरण्यसदृशच्छदान्—'having golden-tinctured wings (छद)'. ७. बली—mighty. भक्ष्यः—prey; eatable. वसु—treasure.

[1]ततस्तान् परिधानेन वाससा स समावृणोत् ।
तस्य तद् वस्त्रमादाय सर्वे जग्मुर्विहायसा ॥ १४ ॥
[2]उत्पतन्तः खगा वाक्यमेतदाहुस्ततो नलम् ।
दृष्ट्वा दिग्वाससं भूमौ स्थितं दीनमधोमुखम् ॥ १५ ॥
[3]वयमक्षाः सुदुर्बुद्धे तव वासो जिहीर्षवः ।
आगता न हि नः प्रीतिः सवाससि गते त्वयि ॥ १६ ॥
तान् समीक्ष्य गतानक्षानात्मानं च विवाससम् ।
पुण्यश्लोकस्तदा राजन् दमयन्तीमथाब्रवीत् ॥ १७ ॥
[5]येषां प्रकोपादैश्वर्यात् प्रच्युतोऽहमनिन्दिते ।
प्राणयात्रां न विन्दे च दुःखितः क्षुधयान्वितः ॥ १८ ॥
[6]येषां कृते न सत्कारमकुर्वन् मयि नैषधाः ।
त इमे शकुना भूत्वा वासोऽप्यपहरन्ति मे ॥ १९ ॥
[7]वैषम्यं परमं प्राप्तो दुःखितो गतचेतनः ।
भर्ता तेऽहं निबोधेदं वचनं हितमात्मनः ॥ २० ॥

---

१. परिधानेन वाससा—by the under-garment that he wore. समावृणोत्—he covered; spread over. विहायसा—into the sky; aloft. २. उत्पतन्तः—nom. plu. of the *pres. part.* of पत् with उद्; flying upwards. खगाः=पक्षिणः । दिग्वाससम्—दिशः एव वासः यस्य तम्। *lit.* 'having space for garment'; i. e. nude or naked. अधोमुखम्—downcast. ३. सुदुर्बुद्धे—O very foolish king! वासः जिहीर्षवः—desirous of taking away your garment. जिहीर्षुः=हर्तुं इच्छुः । *Desider. adj.* from हृ. न हि...त्वयि—for we felt no joy (प्रीतिः) when you went away with a garment. ४. विवाससम्—विगतं वासः यस्य तम् । बहु० 'deprived of his vesture'. ५. अहं ऐश्वर्यात् प्रच्युतः—I am banished or expelled from my kingdom. प्राणयात्राम्—subsistence. क्षुधया अन्वितः—famished with hunger. ६. येषां कृते—for whose sake; on account of whom. न...मयि—They did not receive me hospitably. ७ परमं वैषम्यं प्राप्तः—reduced to extreme misery. गतचेतनः—deprived of right sense; frantic. निबोध—listen or attend to. आत्मनः हितम्—what is for your good.

विगतं वासः यस्य सः इति विवासः

[१]एते गच्छन्ति बहवः पन्थानो दक्षिणापथम् ।
अवन्तीमृक्षवन्तं च समतिक्रम्य पर्वतम् ॥ २१ ॥
[२]एष विन्ध्यो महाशैलः पयोष्णी च समुद्रगा ।
आश्रमाश्च महर्षीणां बहुमूलफलान्विताः ॥ २२ ॥
[३]एष पन्था विदर्भाणामसौ गच्छति कोशलान् ।
अतःपरं च देशोऽयं दक्षिणे दक्षिणापथः ॥ २३ ॥
[४]एतद् वाक्यं नलो राजा दमयन्तीं समाहितः ।
उवाचासकृदार्तो हि भैमीमुद्दिश्य भारत ॥ २४ ॥
[५]ततः सा बाष्पकलया वाचा दुःखेन कर्षिता ।
उवाच दमयन्ती तं नैषधं करुणं वचः ॥ २५ ॥
[६]उद्वेजते मे हृदयं सीदन्त्यङ्गानि सर्वशः ।
तव पार्थिव संकल्पं चिन्तयन्त्याः पुनः पुनः ॥ २६ ॥
[७]हृतराज्यं हृतद्रव्यं विवस्त्रं क्षुत्तृषान्वितम् ।
कथमुत्सृज्य गच्छेयमहं त्वां निर्जने वने ॥ २७ ॥
[८]श्रान्तस्य ते क्षुधार्तस्य चिन्तयानस्य तत् सुखम् ।
वने घोरे महाराज नाशयिष्याम्यहं क्लमम् ॥ २८ ॥

---

१. दक्षिणापथं गच्छन्ति—are diverging to the region of the south. ऋक्षवत्—is a mountain, a part of the Vindhya chain, separating Malwa from Khāndeśa and Berar. २. समुद्रगा पयोष्णी—the river Payoshṇī that flows towards the ocean. ३. अतःपरम्—beyond this. ४. समाहितः—*past pass. part.* from धा with सम् and आ; 'with a collected mind'. असकृत्—more than once; repeatedly. उद्दिश्य—addressing to; pointing out to. ५. बाष्पकलया वाचा—in a tone low on account of suppressed tears. कर्षिता—distracted. करुणं वचः—piteous or pathetic words. ६. मे हृदयं उद्वेजते—my heart trembles. सीद...र्वशः—all my limbs entirely give way. संकल्पः—resolve; resolution. ७. हृत—taken away; deprived of. विवस्त्रम्—विगतानि वस्त्राणि यस्य तम् । 'without any clothes'. क्षुध्-तृषा-अन्वितम्—affected with hunger and thirst. निर्जने वने—in a forest unfrequented by men; in a tenantless forest. ८. चिन्तयान=चिन्तयमान—thinking of. तत्सुखम्—that bliss (which you formerly enjoyed).

न[1] च भार्यासमं किंचिद् विद्यते भिषजां मतम् ।
औषधं सर्वदुःखेषु सत्यमेतद् ब्रवीमि ते ॥ २९ ॥

नल उवाच ।

एवमेतद्[2] यथात्थ त्वं दमयन्ति सुमध्यमे ।
नास्ति भार्यासमं मित्रं नरस्यार्तस्य भेषजम् ॥ ३० ॥
न[3] चाहं त्यक्तुकामस्त्वां किमर्थं भीरु शङ्कसे ।
त्यजेयमहमात्मानं न चैवं त्वामनिन्दिते ॥ ३१ ॥

दमयन्त्युवाच ।

यदि[4] मां त्वं महाराज न विहातुमिहेच्छसि ।
तत् किमर्थं विदर्भाणां पन्थाः समुपदिश्यते ॥ ३२ ॥
अवैमि[5] चाहं नृपते न तु मां त्यक्तुमर्हसि ।
चेतसा त्वपकृष्टेन मां त्यजेथा महीपते ॥ ३३ ॥

घोर—dreadful; terrible. नाश…क्लमम्—I shall remove your fatigue or weariness. नाशयिष्यामि—1st sing. 2nd Fut. of the *caus.* of नश्.

१. भार्यासमम्=मार्यया समम् । तृ. त.—like the wife. भिषजां मतम्—It is the opinion of physicians. Cf.

> “ What is there in the vale of life,
> Half so delightful as a wife,
> When friendship, love and peace combine,
> To stamp the marriage-bond divine ! ”—Cowper.
>
> “ Can he, that has a wife, ever feel adversity ? ”—Pope.

२. सुमध्यमा—शोभनं मध्यमं यस्याः सा । ‘ slender-waisted ! ’ आर्त—afflicted; distressed. ३. त्यक्तुकामः—desirous of leaving; wishing to abandon. किमर्थं…शङ्कसे—Wherefore are you afraid, O timid woman ! ४. महाराज—my lord ! विहातुम्—infin. of purpose from हा with वि ‘ to abandon ’. समुपदिश्यते—is pointed out. ५. अवैमि—Pres. 1st per. sing. from इ with अव; ‘ I know ’, ‘ I trow ’. अपकृष्टेन चेनसा—with a distracted heart. त्यजेथाः—*Pot.* 2nd per. sing. from त्यज् Atm. ‘ you would abandon ’. (त्यज्, however, is Par.)

[1]पन्थानं हि ममाभीक्ष्णमाख्यासि च नरोत्तम।
अतोनिमित्तं शोकं मे वर्धयस्यमरोपम ॥ ३४ ॥
[2]यदि चायमभिप्रायस्तव ज्ञातीन् व्रजेदिति।
सहितावेव गच्छावो विदर्भान् यदि मन्यसे ॥ ३५ ॥
[3]विदर्भराजस्तत्र त्वां पूजयिष्यति मानद।
तेन त्वं पूजितो राजन् सुखं वत्स्यसि नो गृहे ॥ ३६ ॥

॥ इति नलोपाख्याने नवमोऽध्यायः ॥

दशमोऽध्यायः

नल उवाच।

[4]यथा राज्यं तव पितुस्तथा मम न संशयः।
न तु तत्र गमिष्यामि विषमस्थः कथंचन ॥ १ ॥
[5]कथं समृद्धो गत्वाहं तव हर्षविवर्धनः।
परिच्युतो गमिष्यामि तव शोकविवर्धनः ॥ २ ॥

बृहदश्व उवाच।

[6]इति ब्रुवन् नलो राजा दमयन्तीं पुनः पुनः।
सान्त्वयामास कल्याणीं वाससोऽर्धेन संवृताम् ॥ ३ ॥

---

१. अभीक्ष्णम्—*adv.* frequently; repeatedly. अतोनिमित्तं—for this reason; on this account. अमरोपम—O god-like king! २. यदि...दिति—If it be your intention (अभिप्रायः) that I should go to my relatives. सहितौ—both together. यदि मन्यसे—if you think it proper; if you don't mind. पूजयिष्यति—will honour (you). मानद—मानं यच्छति इति मानदः। 'O giver of honour!' सुखं=सुखेन। adv. 'happily'. वत्स्यसि—*2nd fut.* 2nd per. sing. of वस् 'to dwell'. ४. विषमस्थः—विषमे तिष्ठति इति। उप० being in trouble; involved in calamity. कथंचन—at any rate; anyhow. ५. समृद्धः—prosperous; happy. हर्षविवर्धनः—increasing or augmenting your joy. परिच्युतः—deprived of everything; ruined. ६ ब्रुवन्—nom. sing. mas.

[1]तावेकवस्त्रसंवीतावटमानावितस्ततः ।
क्षुत्पिपासापरिश्रान्तौ सभां कांचिदुपेयतुः ॥ ४ ॥ Hallo.
[2]तां सभामुपसंप्राप्य तदा स निषधाधिपः ।
वैदर्भ्या सहितो राजा निषसाद महीतले ॥ ५ ॥
[3]स वै विवस्त्रो विकटो मलिनः पांशुगुण्ठितः ।
दमयन्त्या सह श्रान्तः सुष्वाप धरणीतले ॥ ६ ॥
[4]दमयन्त्यपि कल्याणी निद्रयापहृता ततः ।
सहसा दुःखमासाद्य सुकुमारी तपस्विनी ॥ ७ ॥
[5]सुप्तायां दमयन्त्यां तु नलो राजा विशांपते ।
शोकोन्मथितचित्तात्मा न स्म शेते यथा पुरा ॥ ८ ॥
[6]स तद् राज्यापहरणं सुहृत्त्याग च सर्वशः ।
वने च तं परिध्वंसं प्रेक्ष्य चिन्तामुपेयिवान् ॥ ९ ॥

---

of the *pres. part.* of ब्रू 'to speak'. कल्याणीम्—that illustrious or
noble lady. वाससः अर्धेन संवृताम्—clad in half a garment.

१. तौ एकवस्त्रसंवीतौ—both wearing one and the same garment.
इतस्ततः अटमानौ—roaming here and there. क्षुत्...श्रान्तौ—wearied on
account of hunger and thirst. उपेयतुः— *Perf*. 3rd per. dual of इ
with उप; 'they drew near; approached'. सभा—a house; a cottage.
२. उपसंप्राप्य—*Absol.* from आप् with उप, सम् and प्र. महीतले निषसाद—
sat down on the bare ground. ३. विकटः—विगतः कटः यस्य सः ।
'without a mat'; it also means 'hideous', 'changed in
appearance' पांशुगुण्ठितः—पांशुना गुण्ठितः । तृ. त. 'covered with
dust'. सुष्वाप—*Perf*. 3rd sing. of स्वप्; 'slept'. धरणीतले—on
the bare ground. ४. निद्रया अपहृता—carried off i. e. overpowered
by sleep. आसाद्य—*Absol.* from the *caus.* of सद् with आ 'to meet
with; to encounter'. तपस्विनी—(i) pious; (ii) poor, miserable.
५. सुप्तां...यन्त्यां—*Loc. Absol.* when Damayantī was asleep. विशां-
पते—O king! शोको...त्तात्मा—शोकेन उन्मथितं चित्तं आत्मा च यस्य सः ।
'whose mind as well as soul was agitated by sorrow'. न स्म...
पुरा—he could not sleep as before; he no longer slept calmly.
६. राज्यापहरणम्—deprivation or loss of the kingdom. सुहृत्त्यागम्—
desertion by his friends. परिध्वंसः—a disaster; distress. उपेयिवान्—

किं नु मे स्यादिदं कृत्वा किं नु मे स्यादकुर्वतः ।
मरणं किं नु मे शरणं श्रेयः परित्यागो जनस्य वा ॥ १० ॥
[२] मामियं ह्यनुरक्तैव दुःखमाप्नोति मत्कृते ।
मद्विहीना त्वियं गच्छेत् कदाचित् स्वजनं प्रति ॥ ११ ॥
[३] मयि निःसंशयं दुःखमियं प्राप्स्यत्यनुव्रता ।
उत्सर्गे संशयः स्यात् तु विन्देतापि सुखं क्वचित् ॥ १२ ॥
[४] स विनिश्चित्य बहुधा विचार्य च पुनः पुनः ।
उत्सर्गं मन्यते श्रेयो दमयन्त्या नराधिपः ॥ १३ ॥
[५] न चैषा तेजसा शक्या कैश्चिद् धर्षयितुं पथि ।
यशस्विनी महाभागा मद्भक्तेयं पतिव्रता ॥ १४ ॥
[६] एवं तस्य तदा बुद्धिर्दमयन्त्यां न्यवर्तत ।
कलिना दुष्टभावेन दमयन्त्या विसर्जने ॥ १५ ॥
[७] सोऽवस्त्रतामात्मनश्च तस्याश्चाप्येकवस्त्रताम् ।
चिन्तयित्वाध्यगाद् राजा वस्त्रार्धस्यावकर्तनम् ॥ १६ ॥

---

nom. sing. mas. of उपेयिवस् *Perf. part.* from इ with उप, 'to go to'. चिन्तां उपेयिवान्—fell athinking.

१. किं नु...कृत्वा—What would be the result if I do it? अकुर्वतः—if I do not do it; if I refuse to do it. किं श्रेयः—what is preferable? जनस्य=दमयन्त्याः । २. मामियं...मत्कृते—she being devoutly affectionate towards me has to suffer pain for my sake. मत् विहीना—when separated from me. ३. अनुव्रता—a chaste wife. उत्सर्गः—abandonment; leaving. उत्सर्गे...क्वचित्—In case I leave her, it is uncertain; she may perhaps get solace somewhere. ४. बहुधा विनिश्चित्य—ponderidg over it in many ways. उत्सर्गं...श्रेयः—He thought it best to desert her. ५. पथि कैश्चित् धर्षयितुं न शक्या—None can dare outrage her (or treat her with indignity) on the way. धर्षयितुम्—*Infin.* of *pur.* from धृष् 10 U. महाभाग=महत् भाग्यं यस्य—of exalted virtue; highly fortunate. ६. बुद्धिः—the mind. न्यवर्तत—was occupied or engaged in. दुष्टभावेन—दुष्टः भावः यस्य तेन । बहु०. 'of wicked disposition'. विसर्जनम्—desertion. ७. अवस्त्रताम्—the state

[1]कथं वासो विकर्तेयं न च बुध्येत मे प्रिया ।
विचिन्त्यैवं नलो राजा सभां पर्यचरत् तदा ॥ १७॥

[2]परिधावन्नथ नल इतश्चेतश्च भारत ।
आससाद सभोद्देशे विकोषं खड्गमुत्तमम् ॥ १८ ॥

[3]तेनार्धं वाससश्छित्त्वा निवस्य च परंतपः ।
सुप्तामुत्सृज्य वैदर्भीं प्राद्रवद् गतचेतनः ॥ १९ ॥

[4]ततो निवृत्तहृदयः पुनरागम्य तां सभाम् ।
दमयन्तीं तदा दृष्ट्वा रुरोद निषधाधिपः ॥ २० ॥

[5]यां न वायुर्न चादित्यः पुरा पश्यति मे प्रियाम्
सेयमद्य सभामध्ये शेते भूमावनाथवत् ॥ २१ ॥

[6]इयं वस्त्रावकर्तेन संवीता चारुहासिनी ।
उन्मत्तेव वरारोहा कथं बुद्ध्वा भविष्यति ॥ २२ ॥

[7]कथमेका सती भैमी मया विरहिता शुभा ।
चरिष्यति वने घोरे मृगव्यालनिषेविते ॥ २३ ॥

---

of being without a garment; nakedness. अध्यगात्—*Aorist* 3rd sing. of इ with अधि; 'he undertook'. अवकर्तनम्—cutting off.

१. न च बुध्येत—so that she may not wake up (from sleep). पर्यचरत्—went round (that cottage). २. इतश्चेनश्च परिधावन्—while going round to and fro. आससाद—he came across. सभोद्देशे—in the precincts of the cottage. विकोषं खड्गम्—an unsheathed sword. ३. छित्त्वा—having cut off. निवस्य—*Absol.* from वस् with नि 2 A. 'to dress'; having put on. प्राद्रवत्—*Imperf.* 3rd sing. from द्रु with प्र, 'to run away'. गतचेननः—with a bewildered mind. ४. निवृत्तहृदयः—निवृत्तं हृदयं यस्य सः । 'with relenting heart'. ५. अनाथवत्—like one unprotected or without a lord. ६. वस्त्रावकर्तेन संवीता—clad in that strip of the garment. चारुहासिनी—sweet-smiling. उन्मत्ता इव—like one distracted or mad. वरारोहा—वरः आरोहः (waist) यस्याः सा । 'an elegant woman'. बुद्ध्वा—after rising up from sleep. भैमी=भीमस्य अपत्यं स्त्री । i. e. दमयन्ती. ७. एका सती—being all alone. सती—nom. sing. *fem.* of सत् the *pres. part.* of अस् 'to be'. मृग...विते—infested by wild beasts and serpents.

[1]आदित्या वसवो रुद्रा अश्विनौ समरुद्गणौ ।
रक्षन्तु त्वां महाभागे धर्मेणासि समावृता ॥ २४ ॥
[2]एवमुक्त्वा प्रियां भार्यां रूपेणाप्रतिमां भुवि ।
कलिनापहृतज्ञानो नलः प्रातिष्ठदुद्यतः ॥ २५ ॥
[3]गत्वा गत्वा नलो राजा पुनरेति सभां मुहुः ।
आकृष्यमाणः कलिना सौहृदेनावकृष्यते ॥ २६ ॥
[4]द्विधेव हृदयं तस्य दुःखितस्याभवत् तदा ।
दोलेव मुहुरायाति याति चैव सभां प्रति ॥ २७ ॥ Swing
[5]एवकृष्टस्तु कलिना मोहितः प्राद्रवन्नलः ।
सुप्तामुत्सृज्य तां भार्यां विलप्य करुणं बहु ॥ २८ ॥
[6]नष्टात्मा कलिना स्पृष्टस्तत् तद् विगणयन् नृपः ।
जगामैकां वने शून्ये भार्यामुत्सृज्य दुःखितः ॥ २९ ॥

॥ इति नलोपाख्याने दशमोऽध्यायः ॥

---

१. समरुद्गणौ—मरुतां गणेः सह। accompanied by the troop of the मरुत्s. धर्मेणा...वृता—You are well-guarded by your virtue. २. रूपेण अप्रतिमाम्—unrivalled in beauty. अपहृतज्ञानः—bereft of sense or wisdom. प्रातिष्ठत् उद्यतः—he started in earnest. ३. गत्वा गत्वा—having repeatedly gone away. आकृष्यमाणः—being dragged away. सौहृ...ष्यते—was again drawn back by his love. ४. द्विधा इव अभवत्—was split up in two parts as it were. दोला—a swing. *2nd line*—It was repeatedly oscillating like a swing backward and forward from the cottage. ५. मोहितः—infatuated; frantic. बहु करुणं विलप्य—lamenting piteously for a long time. ६. नष्टात्मा—having lost his sense. तत् नत् विगणयन्—pondering over the same thing several times. शून्य—lonely; tenantless.

एकादशोऽध्यायः

बृहदश्व उवाच ।

[1]अपक्रान्ते नले राजन् दमयन्ती गतक्लमा ।
अबुध्यत वरारोहा संत्रस्ता विजने वने ॥ १ ॥

[2]अपश्यमाना भर्तारं शोकदुःखसमन्विता ।
प्राक्रोशदुच्चैः संत्रस्ता महाराजेति नैषधम् ॥ २ ॥

[3]हा नाथ हा महाराज हा स्वामिन् किं जहासि माम् ।
हा हतास्मि विनष्टास्मि भीतास्मि विजने वने ॥ ३ ॥

[4]ननु नाम महाराज धर्मज्ञः सत्यवागसि ।
कथमुक्त्वा तथा सत्यं सुप्तामुत्सृज्य मां गतः ॥ ४ ॥

[5]कथमुत्सृज्य गन्तासि दक्षां भार्यामनुव्रताम् ।
विशेषतोऽनपकृते परेणापकृते सति ॥ ५ ॥

[6]शक्यसे ता गिरः सम्यक् कर्तुं मयि नरेश्वर ।
यास्तेषां लोकपालानां संनिधौ कथिताः पुरा ॥ ६ ॥

---

१. गतक्लमा—with her fatigue removed; free from weariness. संत्रस्ता—affrighted; timorous. २. अपश्यमाना—not seeing; failing to see. शोक...न्विता—overpowered with grief and pain. उच्चैः प्राक्रोशत्—she shrieked aloud. ३. स्वामिन्—O lord! जहासि—*Pres.* 2nd per. sing. of हा 2 P. 'to abandon'. हा हतास्मि—Ah! I am undone! विनष्टा अस्मि—I am lost! ४. ननु...गसि—Were you not, O mighty king! faithful once to every duty (towards me), and true to your words? सुप्तां उत्सृज्य—deserting me while asleep. ५. कथं गन्ता असि—how could you go? दक्षाम्—upright; constant. अनुव्रता—faithful; devoted. विशेष...सति—when you were indeed never wronged by me, though wronged by others. ६. ताः गिरः सम्यक् कर्तुम्—to make good or to make true those words of yours (your solemn promise). मयि—in regard to me.

[1]नाकाले विहितो मृत्युर्मर्त्यानां पुरुषर्षभ ।
यत्र कान्ता त्वयोत्सृष्टा मुहूर्तमपि जीवति ॥ ७ ॥

[2]पर्याप्तः परिहासोऽयमेतावान् पुरुषर्षभ ।
भीताहमतिदुर्धर्ष दर्शयात्मानमीश्वर ॥ ८ ॥

[3]दृश्यसे दृश्यसे राजन्नेष दृष्टोऽसि नैषध ।
creepers आवार्य गुल्मैरात्मानं किं मां न प्रतिभाषसे ॥ ९ ॥

[4]नृशंसं बत राजेन्द्र यन्मामेवंगतामिह ।
विलपन्तीं समागम्य नाश्वासयसि पार्थिव ॥ १० ॥

[5]न शोचाम्यहमात्मानं न चान्यदपि किंचन ।
कथं नु भवितास्येक इति त्वां नृप शोचिमि ॥ ११ ॥

[6]कथं नु राजंस्तृषितः क्षुधितः श्रमकर्षितः ।
सायाह्ने वृक्षमूलेषु मामपश्यन् भविष्यसि ॥ १२ ॥

[7]ततः सा तीव्रशोकार्ता प्रदीप्तेव च मन्युना ।
इतश्चेतश्च रुदती पर्यधावत दुःखिता ॥ १३ ॥

---

१. न अकाले मृत्युः विहितः—'Death is but decreed to mortals at its own appointed time'. पुरुषर्षभ—O eminent man! २. पर्याप्तः...वान्—Enough of this joke thus far! अतिदुर्धर्ष—too difficult of approach. ३. L. 1—You are seen, you are seen! O king Nala! here do I behold you! गुल्मैः आत्मानं आवार्य—concealing yourself in the bushes. किं...षसे—Why do you not give a reply to me? ४. नृशंस—cruel. बत—Ah! alas! एवंगताम्—in such a state; fallen into such a condition. L. 2.—Why do you not approach me, O king! and console me in my woe? ५. न शोचाम्यहमात्मानम्—I do not bewail for my own sake. L. 2.–How indeed will you fare all alone? It is for this that I mourn for you, O king! ६. श्रमकर्षितः—worn out by fatigue. सायाह्ने—in the evening; at eve. वृक्षमूलेषु—at the foot of trees; underneath the trees. ७. तीव्रशोकार्ता=तीव्रेण शोकेन आर्ता । तृ. त.—afflicted with poignant grief. प्रदीप्ता इव मन्युना—as if inflamed with sorrow. पर्यधावत—went round.

सायाह्ने

[1]मुहुरुत्पतते वाला मुहुः पतति विह्वला ।
मुहुरालीयते भीता मुहुः क्रोशति रोदिति ॥ १४ ॥
[2]अतीव शोकसंतप्ता मुहुर्निःश्वस्य दुःखिता ।
उवाच भैमी निःश्वस्य रुदत्यथ पतिव्रता ॥ १५ ॥
[3]यस्याभिशापाद् दुःखार्तो दुःखं विन्दति नैषधः ।
तस्य भूतस्य नो दुःखाद् दुःखमभ्यधिकं भवेत् ॥ १६ ॥
[4]अपापचेतसं पापो य एवं कृतवान् नलम् ।
तस्माद् दुःखतरं प्राप्य जीवत्वसुखजीविकाम् ॥ १७ ॥
[5]एवं तु विलपन्ती सा राज्ञो भार्या महात्मनः ।
अन्वेषमाणा भर्तारं वने श्वापदसेविते ॥ १८ ॥
[6]उन्मत्तवद् भीमसुता विलपन्ती ततस्ततः ।
हा हा राजन्निति मुहुरितश्चेतश्च धावति ॥ १९ ॥
[7]तां क्रन्दमानामत्यर्थं कुररीमिव वाशतीम् ।
करुणं वहु शोचन्तीं विलपन्तीं मुहुर्मुहुः ॥ २० ॥

---

१. मुहुः-मुहुः—now-now. Now the princess springs up and now she falls down in prostrate grief. आलीयते—*pres.* 3rd sing. of ली with आ 4 A. 'faints away'. २. अतीव शोकसंतप्ता—greatly consumed with sorrow. निःश्वस्य—sighing now and again (मुहुः). अथ—as well as; and. ३. अभिशापात्—through whose imprecation or curse. नः=अस्माकम्। अभ्यधिकम्—greater. अपापचेनसम्—अपापं चेतः यस्य तम्। 'of sinless mind'. कृतवान्—*past act. part.* from कृ 'to do'. य एवं...नलम्—who reduced Nala to such a condition; who led him to such a miserable plight. दुःखतरम्—great pain. असुखजीविकां जीवतु—may he have to lead an unhappy life. ५. अन्वेषमाणा—*pres. part.* of the *caus.* of एष् with अनु; 'seeking for'. श्वापदसेविते—infested or frequented by beasts of prey. ६. उन्मत्तवत्—like a maniac. इतस्ततः—hither and thither, to and fro. हा हा राजन् इति—with a cry of 'Ah! alas! O king'. ७. क्रन्दमानाम्—wailing, weeping. अत्यर्थम्—beyond all measure; excessively. वाशतीं कुररीं इव—like the osprey screaming aloud. वाशतीम् (=क्रोशन्तीम्) *pres. part.* fem. from वाश् P. (but वाश् is 4 A.) to scream. करुणम्—*adv.* 'miserably'; 'piteously'.

[१]सहसाभ्यागतां भैमीमभ्यासपरिवर्तिनीम् ।
जग्राहाजगरो ग्राहो महाकायः क्षुधान्वितः ॥ २१ ॥
[२]सा ग्रस्यमाना ग्राहेण शोकेन च परिप्लुता ।
नात्मानं शोचति तथा यथा शोचति नैषधम् ॥ २२ ॥
[३]हा नाथ मामिह वने ग्रस्यमानामनाथवत् ।
ग्राहेणानेन विजने किमर्थं नानुधावसि ॥ २३ ॥
[४]कथं भविष्यसि पुनर्मामनुस्मृत्य नैषध ।
शापान्मुक्तः पुनर्लब्ध्वा बुद्धिं चेतो धनानि च ॥ २४ ॥
[५]श्रान्तस्य ते क्षुधार्तस्य परिम्लानस्य नैषध ।
कः श्रमं राजशार्दूल नाशयिष्यति तेऽनघ ॥ २५ ॥
[६]ततः कश्चिन् मृगव्याधो विचरन् गहने वने ।
आक्रन्दमानां संश्रुत्य जवेनाभिससार ह ॥ २६ ॥
[७]तां तु दृष्ट्वा तथा ग्रस्तामुरगेणायतेक्षणाम् ।
त्वरमाणो मृगव्याधः समभिक्रम्य वेगतः ॥ २७ ॥

---

१. सहसा अभ्यागताम्—suddenly approached. अभ्यासपरिवर्तिनीम्—wandering about in the neighbourhood. महाकायः अजगरः ग्राहः—a huge gigantic serpent; *also* crocodile, shark. क्षुधान्वितः—famished with hunger. जग्राह—seized. २. ग्रस्यमाना—being seized by; in the grasp of. परिप्लुता—overwhelmed; overpowered. ३. अनाथवत्—like one without a lord. न अनुधावसि—why do you not follow me? ४. अनुस्मृत्य—calling to mind. शापात् मुक्तः—free from the curse. चेतः—sense. ५. क्षुधार्तस्य—क्षुधया आर्तस्य । 'famished with hunger'. परिम्लान—*past pass. part*. from म्लै with परि; 'languid, dull'. कः श्रमं नाशयिष्यति—who will remove your fatigue? अनघ—O sinless one! ६. मृग-व्याधः—a hunter. विचरन्—*pres. part* from चर् with वि 'to roam'. गहन—dense. आक्रन्दमानाम्—crying out. जवेन—with rapidity or speed. अभिससार—*Perf*. 3rd sing. of सृ with अभि; he came up to her; came to her rescue. ७. ग्रस्ताम्—*past pass. part*. of ग्रस् 'to seize' 'to devour'. उरगः=सर्पः । आयतेक्षणाम्—आयते अक्षिणी यस्याः ताम् । 'that long-eyed lady'. त्वरमाणः—hastening. समभिक्रम्य—*Absol*. from क्रम् with सम् and अभि; 'having approached'. वेगतः—hastily.

[1]मुखतः पाटयामास शस्त्रेण निशितेन च । Sharp
निर्विचेष्टं भुजङ्गं तं विशस्य मृगजीवनः ॥ २८ ॥
[2]मोक्षयित्वा स तां व्याधः प्रक्षाल्य सलिलेन च ।
समाश्वास्य कृताहारामथ पप्रच्छ भारत ॥ २९ ॥
[3]कस्य त्वं मृगशावाक्षि कथं चाभ्यागता वनम् ।
कथं चेदं महत् कृच्छ्रं प्राप्तवत्यसि भाविनि ॥ ३० ॥
[4]दमयन्ती तथानेन पृच्छ्यमाना विशांपते ।
सर्वमेतद् यथावृत्तमाचचक्षेऽस्य भारत ॥ ३१ ॥
[5]तामर्धवस्त्रसंवीतां पीनश्रोणिपयोधराम् ।
सुकुमारानवद्याङ्गीं पूर्णचन्द्रनिभाननाम् ॥ ३२ ॥
[6]अरालपक्ष्मनयनां तथा मधुरभाषिणीम् ।
लक्षयित्वा मृगव्याधः कामस्य वशमीयिवान् ॥ ३३ ॥

---

१. मुखतः पाटयामास—clove asunder in the face. निशितेन शस्त्रेण—with a sharp weapon. निर्विचेष्टम्—unresisting. विशस्य—(=विदार्य) *Absol.* from शस् with वि ; 'having cut up or immolated'. मृगजीवनः = मृगव्याधः । २. मोक्षयित्वा—having released or freed. समाश्वास्य—*Absol.* from the *caus.* of श्वस् with सम् and आ, 2 P.; having cheered; having refreshed. कृताहाराम्—कृतः आहारः यया ताम् । who had taken her meals. ३. मृगशावाक्षि—मृगशावस्य आक्षिणी इव अक्षिणी यस्याः । 'fawn-eyed'. अभ्यागता—arrived; come. महत् कृच्छ्रम्—great calamity or trouble. भाविनि—O noble lady ! ४. पृच्छ्यमाना—*pres. pass. part.* of प्रच्छ् ; 'being asked'. यथावृत्तम्—वृत्तं अनतिक्रम्य । exactly as it took place. आचचक्षे—*Perf.* 3rd sing. of चक्ष् with आ 'to tell; to narrate'. अस्य = अस्मै । ५. अर्धवस्त्रसंवीताम्—अर्धेन वस्त्रेण संवीताम् । बहु० 'clothed in half a garment'. पीन...धराम्—पीना श्रोणिः (पीनौ) पयोधरौ च यस्याः ताम् । having round hips and swelling breasts. सुकुमा...ङ्गीम्—सुकुमाराणि अनवद्यानि च अङ्गानि यस्याः ताम् । 'having very delicate and faultless limbs'. पूर्ण...ननाम्—with her face like the full moon. ६. अराल...यनाम्—अरालानि पक्ष्माणि ययोः ते नयने यस्याः ताम् । बहु० having eyes with curved eyelashes. लक्षयित्वा—having seen or observed. कामस्य वशं ईयिवान्—fell under the influence of love; was enamoured of her. ईयिवान्—nom. sing. of ईयिवस् *Perf. part.* from इ 2 P. to go.

१९।५।

Loving [१]तामेवं श्लक्ष्णया वाचा लुब्धको मृदुपूर्वया ।
सान्त्वयामास कामार्तस्तदबुध्यत भाविनी ॥ ३४ ॥ love-sick.
[२]दमयन्त्यपि तं दुष्टमुपलभ्य पतिव्रता ।
तीव्ररोषसमाविष्टा प्रजज्वालेव मन्युना ॥ ३५ ॥
[३]स तु पापमतिः क्षुद्रः प्रधर्षयितुमातुरः । to touch
दुर्धर्षां तर्कयामास दीप्तामग्निशिखामिव ॥ ३६ ॥
[४]दमयन्ती तु दुःखार्ता पतिराज्यविनाकृता ।
अतीतवाक्पथे काले शशापैनं रुषान्विता ॥ ३७ ॥
[५]यथाहं नैषधादन्यं मनसापि न चिन्तये ।
Dead. तथाहं पततां क्षुद्रः परासुर्मृगजीवनः ॥ ३८ ॥
[६]उक्तमात्रे तु वचने तथा स मृगजीवनः ।
व्यसुः पपात मेदिन्यामग्निदग्ध इव द्रुमः ॥ ३९ ॥

॥ इति नलोपाख्याने एकादशोऽध्यायः ॥

---

१. श्लक्ष्ण—bland; gentle. लुब्धकः=मृगव्याधः। मृदुपूर्वया—commencing softly. कामार्तः—love-sick. तत् अबुध्यत—She perceived it all (*i. e.* his dark intention). २. उपलभ्य—having understood him (to be wicked). तीव्र...विष्टा—तीव्रेण रोषेण समाविष्टा। filled with fierce anger. प्रज...न्युना—was burning as it were with wrath. ३. पापमतिः—पापा मतिः यस्य सः। 'evil-minded'. क्षुद्रः—mean. प्रधर्षयितुं आतुरः—eager or impatient to violate (her) दुर्धर्षाम्—दुःखेन धर्षितुं शक्याम्। 'difficult of approach'. दीप्तां...मिव—like a burning or resplendent flame of fire. ४. दुःखार्ता—tormented with pain. पतिराज्यविनाकृता—being deprived of her husband and his kingdom. पत्या राज्येन च विनाकृता (=रहिता). अतीत...काले—When (she thought that) the time for parley had passed away; or as the commentary gives—अतीतवाक्पथे (वाचापि अनिवार्ये सति) काले (=धूम्रवर्णे व्याधे) 'on the dark huntsman who could not be warded off even by words.' रुषान्विता एनं शशाप—She being filled with anger pronounced a curse on him. ५. L. 1—inasmuch as I do not even bring to my mind any person other than Nala. पतताम्=पततु। परासुः=परागताः असवः यस्य सः। बहु०, dead; expired. ६. उक्तमात्रे तु वचने—*loc. absol.* 'the moment these words were uttered thus'. व्यसुः—विगताः असवः यस्य सः।=परासुः। one whose life is extinct. मेदिन्याम्=पृथिव्याम्। अग्नि०—like a tree burnt by fire.

द्वादशोऽध्यायः

बृहदश्व उवाच ।

[१]सा निहत्य मृगव्याधं प्रतस्थे कमलेक्षणा ।
वनं प्रतिभयं शून्यं झिल्लिकागणनादितम् ॥ १ ॥
[२]सिंहद्वीपिरुरुव्याघ्रमहिषर्क्षगणैर्युतम् ।
नानापक्षिगणाकीर्णं म्लेच्छतस्करसेवितम् ॥ २ ॥
[३]शालवेणुधवाश्वत्थतिन्दुकेङ्गुदकिंशुकैः ।
अर्जुनारिष्टसंच्छन्नं स्यन्दनैश्च सशाल्मलैः ॥ ३ ॥
[४]जम्ब्वाम्रलोध्रखदिरशालवेत्रसमाकुलम् ।
पद्मकामलकप्लक्षकदम्बोदुम्बरावृतम् ॥ ४ ॥
[५]वदरीनिल्वसंच्छन्नं न्यग्रोधैश्च समाकुलम् ।
प्रियालतालखर्जूरहरीतकविभीतकैः ॥ ५ ॥

---

१. निहत्य—*Absol.* from हन् with नि; ‘having slain’. प्रतस्थे—proceeded further. कमलेक्षणा—कमले इव अक्षिणी यस्याः सा । बहु० ‘that lotus-eyed lady’. प्रतिभय—terrible; dreadful. शून्यम्—lonely; deserted. झिल्लि...दितम्—झिल्लिकानां गणैः नादितम् । तृ० त० resonant with the sound made by swarms of crickets. २. सिंह...गणैः युतम्—filled with multitudes of lions, panthers (द्वीपिन्), deer (रुरु), tigers, buffalos and bears (ऋक्ष). नाना...कीर्णम्—filled with flocks of various birds. म्लेच्छ...तम्—infested by barbarians and robbers (तस्कर). ३. शाल...किंशुकैः—A list of various trees is mentioned here. वेणुः—a bamboo. अश्वत्थः=पिप्पलः । तिन्दुकः—an ebony tree. किंशुकः—a kind of tree having beautiful red blossoms, but without any odour. अर्जु...छन्नम्—shrouded with अर्जुन and अरिष्ट i. e. Mar. (i) रिठा, or (ii) निंब trees. स्यन्दन is also a kind of tree. सशाल्मलैः—along with the silk-cotton trees. ४ वेत्रः—cane. समाकुल—crowded with. पद्मकः—a lotus-plant. आवृत—spread over by; filled with. ५. बदरी=Mar. बोर. न्यग्रोधः=वटवृक्षः । ताल—the palmyra or palm-tree. खर्जूर—the date-tree. हरीतक—yellow myrobalan tree. बिभीतक—beleric myrobalan.

[1]नानाधातुशतैर्नद्धान् विविधानपि चाचलान् ।
निकुञ्जान् परिसंघुष्टान् दरीश्चाद्भुतदर्शनाः ॥ ६ ॥
[2]नदीः सरांसि वापीश्च विविधांश्च मृगद्विजान् ।
सा बहून् भीमरूपांश्च पिशाचोरगराक्षसान् ॥ ७ ॥
[3]पल्वलानि तडागानि गिरिकूटानि सर्वशः ।
सरितो निर्झरांश्चैव ददर्शाद्भुतदर्शनान् ॥ ८ ॥
[4]यूथशो ददृशे चात्र विदर्भाधिपनन्दिनी ।
महिषांश्च वराहांश्च ऋक्षांश्च वनपन्नगान् ॥ ९ ॥
[5]तेजसा यशसा लक्ष्म्या स्थित्या च परया युता ।
वैदर्भी विचरत्येका नलमन्वेषती तदा ॥ १० ॥
[6]नाविभ्यत् सा नृपसुता भैमी तत्राथ कस्याञ्चित् ।
दारुणामटवीं प्राप्य भर्तृव्यसनपीडिता ॥ ११ ॥
[7]विदर्भतनया राजन् विललाप सुदुःखिता ।
भर्तृशोकपरीताङ्गी शिलातलमथाश्रिता ॥ १२ ॥

---

१. धातुः—mineral. नद्धान्—*accu. plu.* of the *p. p. p.* of नह्; 'furnished or provided with'. विविधान् अपि च अचलान्—and trees of every form and name. निकुञ्जः—an arbour. परिसंघुष्टान्—resonant on all sides. दरी...र्शनाः—and glens wondrous to behold. २. मृगद्विजान्—wild beasts and birds (द्विज). भीमरूपान्—of dreadful form. पिशा...सान्—imps, serpents and other evil spirits. ३. गिरिकूटानि—mountain-peaks. सर्वशः—on all sides. सरितः—flowing streams; rivers. निर्झरः—a cascade; a waterfall. ४. यूथशः—in herds. वनपन्नगान्—wood-snakes. ५. लक्ष्म्या—by fortune. परया स्थित्या—with high constancy. युता—endowed with; possessed of. अन्वेषती—in search of. ६. अबिभ्यत्—*Imperf.* 3rd sing. of भी 3 P. 'to be afraid of'. कस्यचित् न अबिभ्यत्—was afraid of none. दारुणां...प्राप्य—though she was travelling in that dreadful forest. भर्तृ...पीडिता—grieved at the calamity of her husband. ७. सुदुःखिता—full of great grief. भर्तृ...ताङ्गी—भर्तुः शोकेन परीतानि अङ्गानि यस्याः सा। having all the limbs affected by grief for her husband. शिला...श्रिता—She stood upon a rock.

दमयन्त्युवाच ।

[१]व्यूढोरस्क महाबाहो नैषधानां जनाधिप ।
क्व नु राजन् गतोऽसीह त्यक्त्वा मां विजने वने ॥ १३ ॥
[२]अश्वमेधादिभिर्वीर क्रतुभिर्भूरिदक्षिणैः ।
कथमिष्ट्वा नरव्याघ्र मयि मिथ्या प्रवर्तसे ॥ १४ ॥
[३]यत् त्वयोक्तं नरश्रेष्ठ मत्समक्षं महाद्युते ।
स्मर्तुमर्हसि कल्याण वचनं पार्थिवर्षभ ॥ १५ ॥
[४]यच्चोक्तं विहगैर्हंसैः समीपे तव भूमिप ।
मत्समक्षं यदुक्तं च तदवेक्षितुमर्हसि ॥ १६ ॥
[५]चत्वार एकतो वेदाः साङ्गोपाङ्गाः सविस्तराः ।
स्वधीता मनुजव्याघ्र सत्यमेकं किलैकतः ॥ १७ ॥
[६]तस्मादर्हसि शत्रुघ्न सत्यं कर्तुं नरेश्वर ।
उक्तवानसि यद् वीर मत्सकाशे पुरा वचः ॥ १८ ॥

---

१. व्यूढोरस्क—व्यूढं उरः यस्य। O broad-chested one! व्यूढ—*past pass. part.* of ऊह् with वि; 'developed'; broad. २. अश्वमेधादिभिः क्रतुभिः इष्ट्वा—having performed horse and other sacrifices. भूरिदक्षिणैः—in which a great many gifts are offered. इष्ट्वा—*Absol.* from यज्. मयि मिथ्या प्रवर्तसे—You have failed in your duty towards me. ३. महाद्युते—महती द्युतिः यस्य। O most illustrious king! वचनं स्मर्तुं अर्हसि—You should please call to mind your plighted faith. कल्याण पार्थिवर्षभ—O noble and most illustrious of kings! ४. तव समीपे—in your presence. विहगैः = पक्षिभिः। विहायसा गच्छद्भिः। तत् अवेक्षितुं अर्हसि—pray take it into your consideration. ५. एकतः—एकतः = on the one side—on the other side. साङ्गोपाङ्गाः—अङ्गैः उपाङ्गैश्च सह। along with the अङ्गs and उपाङ्गs, i. e. sciences and the secondary sciences subordinate to the Vedas. सविस्तराः—with all details; *in extenso.* स्वधीताः=सम्यक् अधीताः। 'well-read'. मनुजव्याघ्र—O most illustrious of men! ६. सत्यं कर्तुं अर्हसि—You should please keep your solemn promise (सत्यम्). शत्रुघ्नः—शत्रुं हन्ति इति। 'slayer of the foes'. उक्तवान्—*Past act. part.* of वच् 'to speak'.

[1]हा वीर ननु नामाहमिष्टा किल तवानघ।
अस्यामटव्यां घोरायां किं मां न प्रतिभाषसे ॥ १९ ॥
[2]भक्षयत्येष मां रौद्रो व्यात्तास्यो दारुणाकृतिः।
अरण्यराट् क्षुधाविष्टः किं मां न त्रातुमर्हसि ॥ २० ॥
[3]न मे त्वदन्या काचिद्धि प्रियास्तीत्यब्रवीः सदा।
तामृतां कुरु कल्याण पुरोक्तां भारतीं नृप ॥ २१ ॥
[4]उन्मत्तां विलपन्तीं मां भार्यामिष्टां नराधिप।
ईप्सितामीप्सितो नाथ किं मां न प्रतिभाषसे ॥ २२ ॥
[5]क्लेशां दीनां विवर्णां च मलिनां वसुधाधिप।
वस्त्रार्धप्रावृतामेकां विलपन्तीमनाथवत् ॥ २३ ॥
[6]यूथभ्रष्टामिवैकां मां हरिणीं पृथुलोचन।
न मानयसि मामार्य रुदतीमरिकर्षण ॥ २४ ॥
[7]महाराज महारण्ये अहमेकाकिनी सती।
दमयन्त्यभिभाषे त्वां किं मां न प्रतिभाषसे ॥ २५ ॥

---

१. ननु—particle that introduces a question. ननु अहं नाम तव इष्टा—Am I not indeed your true beloved ? अस्यां...रायाम्—in this dreadful forest. किं...षसे—Wherefore do you not reply to me ? २. रौद्रः—ferocious ; fierce. व्यात्तास्यः—व्यात्तं आस्यं यस्य सः । 'with the mouth wide open'. व्यात्त—*past pass. part.* from दा with वि and आ 'to open'. दारुणाकृतिः—of dreadful form. अरण्यराट्—'lord of the woods'; a lion. किं...र्हसि—Will you not then kindly save me ? ३. L. 1. You always used to say that there was no other person so dear to you as myself. तां भारतीं ऋतां कुरु—make that solemn promise true. पुरोक्ताम्—oft repeated before. ४. उन्मत्ताम्—bereft of proper sense or reason. ईप्सितां ईप्सितः—You only desire her who desires you alone. ५. विवर्णां—pale. वसुधाधिप—O lord of the earth ! वस्त्रार्धप्रावृताम्—clad in only half a garment. अनाथवत्—like one without a lord. ६. यूथभ्रष्टां (यूथात् भ्रष्टां) एकां हरिणीं इव—like a lone deer strayed away from the herd. पृथु—large. मां न मानयसि—You show no respect for me. आर्य—O venerable king ! ७. एकाकिनी सती—being all alone. सती—nom. sing. *fem.* of सत् the *pres. part.* of अस् 'to be'. अभिभाषे—I address (you).

[1]कुलशीलोपसंपन्न चारुसर्वाङ्गदर्शन ।
नाद्य त्वां प्रतिपश्यामि गिरावस्मिन्नरोत्तम ॥ २६ ॥
[2]वने चास्मिन् महाघोरे सिंहव्याघ्रनिषेविते ।
शयानमुपविष्टं वा स्थितं वा निषधाधिप ।
प्रस्थितं वा नरश्रेष्ठ मम शोकविवर्धन ॥ २७ ॥
[3]कं नु पृच्छामि दुःखार्ता त्वदर्थे शोककर्षिता ।
कच्चिद् दृष्टस्त्वयारण्ये संगत्येह नलो नृपः ॥ २८ ॥
[4]को नु मे वाथ प्रष्टव्यो वनेऽस्मिन् प्रस्थितं नलम् ।
अभिरूपं महात्मानं परव्यूहविनाशनम् ॥ २९ ॥
[5]यमन्वेषसि राजानं नलं पद्मनिभेक्षणम् ।
अयं स इति कस्याद्य श्रोष्यामि मधुरां गिरम् ॥ ३० ॥
[6]अरण्यराडयं श्रीमांश्चतुर्दंष्ट्रो महाहनुः ।
शार्दूलोऽभिमुखोऽभ्येति व्रजाम्येनमशङ्किता ।
भवान् मृगाणामधिपस्त्वमस्मिन् कानने प्रभुः ॥ ३१ ॥

---

१. कुल...संपन्न—endowed with high birth (कुल) and good disposition (शील). चारु...दर्शन—O you who are fair and beautiful in every limb! न प्रतिपश्यामि—I do not behold. २. सिंह...विते—infested by lions and tigers. शयान—*pres. part.* of शी 'to lie down'. प्रस्थितम्—proceeding onward. शोकविवर्धन—the enhancer of my woe! ३. कं नु पृच्छामि—Whom shall I address? त्वदर्थे शोककर्षिता—emaciated on account of my grief for you. कच्चित्—an interrogative particle. कच्चित् नलो नृपः त्वया अरण्ये दृष्टः । Have you ever seen king Nala in this forest? सङ्गत्या—by chance; haply. ४. प्रष्टव्यः—*Pot. pass. part.* from प्रच्छ् 'to ask'. अभिरूप—beautiful. पर...शनम्—destroyer of the ranks of the enemy. ५. यं अन्वेषसि (*pres.* 2nd sing. of एष् with अनु 1 P.)—whom you are searching for. पद्म...णम्—of lotus-like eyes. श्रोष्यामि—2nd *Fut.* 1st sing. from श्रु 'to hear'. ६. श्रीमान्—bright; beautiful. चतुर्दंष्ट्रः=चतस्रः दंष्ट्राः यस्य सः । बहु० having four tusks. महाहनुः=महान् हनुः यस्य सः । बहु० with wide jaws. शार्दूलः—a tiger. अभिमुखः अभ्येति—approaches in front. व्रजा...ङ्किता—I approach him without fear. भवान्...धिपः—You are the lord of the wild animals. प्रभुः—master.

[1]विदर्भराजतनयां दमयन्तीति विद्धि माम् ।
निषधाधिपतेर्भार्यां नलस्यामित्रघातिनः ॥ ३२ ॥

[2]पतिमन्वेषतीमेकां कृपणां शोककर्षिताम् ।
आश्वासय मृगेन्द्रेह यदि दृष्टस्त्वया नलः ॥ ३३ ॥

[3]अथवा त्वं वनपते नलं यदि न शंससि ।
मां खादय मृगश्रेष्ठ दुःखादस्माद् विमोचय ॥ ३४ ॥

[4]श्रुत्वारण्ये विलपितं ममैष मृगराट् स्वयम् ।
यात्येतां मृष्टसलिलामापगां सागरंगमाम् ॥ ३५ ॥

[5]इमं शिलोच्चयं पुण्यं शृङ्गैर्बहुभिरुच्छ्रितैः ।
विराजद्भिर्दिविस्पृग्भिर्नैकवर्णैर्मनोहरैः ॥ ३६ ॥

[6]नानाधातुसमाकीर्णं विविधोपलभूषितम् ।
अस्यारण्यस्य महतः केतुभूतमिवोत्थितम् ॥ ३७ ॥

[7]सिंहशार्दूलमातङ्गवराहर्क्षमृगायुतम् ।
पतत्रिभिर्बहुविधैः समन्तादनुनादितम् ॥ ३८ ॥

---

१. इति मां विद्धि—Know me to be (Damayantī). अमित्रघातिनः=शत्रुकर्षणस्य । २. कृपणाम्—wretched. शोककर्षिनाम्—sorrow-stricken. इह आश्वासय—cheer me up here. ३. न शंससि—You do not make known or show. मां खादय—eat me up. दुःखा...चय—set me free from this misery. ४. मृष्टसलिलाम्—of pure water. विलपितम्—lamentation. आपगाम्—a river. सागरंगमाम्—flowing to the ocean. ५ शिलोच्चयम्—a mountain. बहुभिः उच्छ्रितैः शृङ्गैः—'crowned with many a lofty peak'. विराजद्भिः—shining resplendent. दिविस्पृग्भिः—touching the sky. नैकवर्णैः—of various colours; many-hued. ६. नाना...कीर्णम्—filled with various minerals. विविधो...तम्—adorned with various jewels. केतुभूतम्—that had become (as it were) the banner. उत्थित—*past pass. part.* of स्था with उद्; rising or towering over. ७. मातङ्गः—an elephant. वराहः—a boar. ऋक्षः—a bear. आयुत—frequented by. पतत्रिभिः=पक्षिभिः । समन्तात् अनुनादितम्—was made to resound on all sides.

[1]किंशुकाशोकवकुलपुन्नागैरुपशोभितम् ।
कर्णिकारधवप्लक्षैः सुपुष्पैरुपशोभितम् ॥ ३९ ॥
[2]सरिद्भिः सविहङ्गाभिः शिखरैश्च समाकुलम् ।
गिरिराजमिमं तावत् पृच्छामि नृपतिं प्रति ॥ ४० ॥
[3]भगवन्नचलश्रेष्ठ दिव्यदर्शनविश्रुत ।
शरण्य बहुकल्याण नमस्तेऽस्तु महीधर ॥ ४१ ॥
[4]प्रणमे त्वाभिगम्याहं राजपुत्रीं निबोध माम् ।
राज्ञः स्नुषां राजभार्यां दमयन्तीति विश्रुताम् ॥ ४२ ॥
[5]राजा विदर्भाधिपतिः पिता मम महारथः ।
भीमो नाम क्षितिपतिश्चातुर्वर्ण्यस्य रक्षिता ॥ ४३ ॥
[6]राजसूयाश्वमेधानां क्रतूनां दक्षिणावताम् ।
आहर्ता पार्थिवश्रेष्ठः पृथुचार्वञ्चितेक्षणः ॥ ४४ ॥

---

१. उपशोभितम्—adorned; beautified. सुपुष्पैः—having beautiful flowers. N. B. Several trees are mentioned in this stanza. २. सविहङ्गाः—with birds. समाकुलम्—crowded or filled with. तावत्—just; in the first place. नृपतिं प्रति—with regard to the king. ३. अचलश्रेष्ठ—best of the mountains. दिव्यदर्शनविश्रुत—who are well-known by your divine aspect. शरण्य—who afford refuge or protection. बहुकल्याण—most noble. महीधर—mountain. ४. प्रणमे—I salute. त्वा = त्वाम् । अभिगम्य—approaching you. राज...माम्—Know me to be a king's daughter. स्नुषा—a daughter-in-law. इति विश्रुताम्—well-known by the name of (Damayantī). ५. महारथः—*lit.* one who fignts in a large chariot, i. e. a great warrior. *N. B.* The size of the chariot was anciently regulated by the rank of the warrior. चातुर्वर्ण्यस्य रक्षिता—guardian of the four castes. ६. राजसूय-अश्वमेधानाम्—of the royal sacrifices and horse-sacrifices. The former was performed only by a universal sovereign, while the latter was performed only by kings and implied that he who instituted it was a conqueror and king of kings. क्रतुः = यज्ञः । दक्षिणावताम्—in which largesses (दक्षिणा) were distributed (to the Brahmins and officiating priests). आहर्ता—performer (of a sacrifice). पृथु...क्षणः—having large, beautiful and curved eyes.

[१]ब्रह्मण्यः साधुवृत्तश्च सत्यवागनसूयकः ।
शीलवान् वीर्यसंपन्नः पृथुश्रीर्धर्मविच्छुचिः ॥ ४५ ॥
[२]सम्यग्गोप्ता विदर्भाणां निर्जितारिगणः प्रभुः ।
तस्य मां विद्धि तनयां भगवंस्त्वामुपस्थिताम् ॥ ४६ ॥
[३]निषधेषु महाराजः श्वशुरो मे नरोत्तमः ।
गृहीतनामा विख्यातो वीरसेन इति स्म ह ॥ ४७ ॥
[४]तस्य राज्ञः सुतो वीरः श्रीमान् सत्यपराक्रमः ।
क्रमप्राप्तं पितुः स्वं यो राज्यं समनुशास्ति ह ॥ ४८ ॥
[५]नलो नामारिहा श्यामः पुण्यश्लोक इति श्रुतः ।
ब्रह्मण्यो वेदविद् वाग्मी पुण्यकृत् सोमपोऽग्निमान् ॥ ४९ ॥
[६]यष्टा दाता च योद्धा च सम्यक् चैव प्रशासिता ।
तस्य मामचलश्रेष्ठ विद्धि भार्यामिहागताम् ॥ ५० ॥
[७]त्यक्तश्रियं भर्तृहीनामनाथां व्यसनान्विताम् ।
अन्वेषमाणां भर्तारं तं वै नरवरोत्तमम् ॥ ५१ ॥
[८]खमुल्लिखद्भिरेतैर्हि त्वया शृङ्गशतैर्नृपः ।
कच्चिद् दृष्टोऽचलश्रेष्ठ वनेऽस्मिन् दारुणे नलः ॥ ५२ ॥

---

१. ब्रह्मण्यः—ब्रह्मणि (ब्राह्मणजातौ वेदे वा) साधुः । well-disposed towards the Brahmins; well-versed in the Vedas; religious; pious. साधुवृत्तः—virtuous in conduct (साधु वृत्तं यस्य सः)। अनसूयकः—unenvious. शीलवान्—amiable. वीर्य॰—endowed with valour. पृथुश्रीः—of wide fortune. २. सम्यग्गोप्ता—a true guardian. निर्जि...गणः—निर्जितः अरीणां गणः येन सः । one who has conquered the hosts of the enemy. उपस्थिता—standing by your side. ३. वीरसेनः इति गृहीतनामा—who has gained a name as Vīrasena. ४. सत्यपराक्रमः—truly brave. क्रमप्राप्तम्—क्रमेण प्राप्तम् । received by succession or hereditary descent. स्वम् = स्वीयम् । समनुशास्ति—is ruling. ५. अरिहा = शत्रुघ्नः । वाग्मी—eloquent. सोमपः—drinker of the Soma-juice. अग्निमान्—who maintains a consecrated fire. ६. यष्टा—a sacrificer. सम्यक् प्रशासिता—a good ruler. अचलश्रेष्ठ—O best of mountains! ७. त्यक्तश्रियम्—who had abandoned her fortune; fallen from bliss. व्यसनान्विताम्—involved in calamity. नर...मम्—the best of noblest

[1]गजेन्द्रविक्रमो धीमान् दीर्घबाहुरमर्षणः ।
विक्रान्तः सत्यवाग् वीरो भर्ता मम महायशाः ।
निषधानामधिपतिः कच्चिद् दृष्टस्त्वया नलः ॥ ५३ ॥
[2]किं मां विलपतीमेकां पर्वतश्रेष्ठ विह्वलाम् ।
गिरा नाश्वासयस्यद्य स्वां सुतामिव दुःखिताम् ॥ ५४ ॥
[3]वीर विक्रान्त धर्मज्ञ सत्यसंध महीपते ।
यद्यस्यस्मिन् वने राजन् दर्शयात्मानमात्मना ॥ ५५ ॥
[4]कदा सुस्निग्धगम्भीरां जीमूतस्वनसंनिभाम् ।
श्रोष्यामि नैषधस्याहं वाचं तामममृतोपमाम् ॥ ५६ ॥
[5]वैदर्भीत्येव विस्पष्टां शुभां राज्ञो महात्मनः ।
आम्नायसारिणीमृद्धां मम शोकविनाशिनीम् ॥ ५७ ॥
[6]भीतामाश्वासयत मां नृपते धर्मवत्सल ।
इति सा तं गिरिश्रेष्ठमुक्त्वा पार्थिवनन्दिनी ।
दमयन्ती ततो भूयो जगाम दिशमुत्तराम् ॥ ५८ ॥

---

men. ८. खं उल्लिखद्भिः—*lit.* making lines or marks on high, i. e. soaring high upwards in the sky (ख). शृङ्गम्—a peak. कच्चित् नलः दृष्टः—Have you seen Nala?

१. गजेन्द्रविक्रमः—endowed with the gait of the prince of elephants. अमर्षणः—impetuous; intolerant. विक्रान्तः—powerful. महायशाः—of wide fame. २. विल...मेकाम्—bewailing alone. विह्वलाम्—disturbed in mind. गिरा न आश्वासयसि किम्—will you not console me with words? ३. सत्यसंध—सत्या संधा यस्य । 'true to your word'. यदि+असि+अस्मिन् । दर्श...त्मना—show yourself in your proper form. ४. सुस्निग्धगम्भीराम्—very soft and deep-toned. जीमूत...निभाम्—resembling the sound of a cloud. अमृतोपमाम्—nectar-like. ५. विस्पष्टाम्—quite distinct. आम्नायसारिणीम्—having the essence of the Veda; flowing musically like the Veda. ऋद्धाम्—rich. शोक...नीम्—that would destroy my sorrow. ६. धर्मवत्सल—loving piety or duty. पार्थिवनन्दिनी—the king's daughter; princess. नन्दिनी *lit.* means 'one that gives joy'. ततः भूयः—further from that place. उत्तरां दिशम्—towards the region of the north.

[१]सा गत्वा त्रीनहोरात्रान् ददर्श परमाङ्गना ।
तापसारण्यमतुलं दिव्यकाननदर्शनम् ॥ ५९ ॥
[२]वसिष्ठभृग्वत्रिसमैस्तापसैरुपशोभितम् ।
नियतैः संयताहारैर्दमशौचसमन्वितैः ॥ ६० ॥
[३]अब्भक्षैर्वायुभक्षैश्च पर्णाहारैस्तथैव च ।
जितेन्द्रियैर्महाभागैः स्वर्गमार्गदिदृक्षुभिः ॥ ६१ ॥
[४]वल्कलाजिनसंवीतैर्मुनिभिः संयतेन्द्रियैः ।
तापसाध्युषितं रम्यं ददर्शाश्रममण्डलम् ॥ ६२ ॥
[५]नानामृगगणैर्जुष्टं शाखामृगगणायुतम् ।
तापसैः समुपेतं च सा दृष्ट्वैव समाश्वसत् ॥ ६३ ॥
[६]सुभ्रूः सुकेशी सुश्रोणी सुकुचा सुद्विजानना ।
वर्चस्विनी सुप्रतिष्ठा स्वसितायतलोचना ॥ ६४ ॥

---

१. अहोरात्रान्—days and nights. परमाङ्गना—that excellent woman. तापसारण्यम्—wood of the hermits. अतुलम्—unrivalled; incomparable. दिव्य...ननम्—in aspect like to a celestial grove. २. तापसैः—by the ascetics or hermits. उपशोभितम्—adorned; beautified. नियतैः—self-restrained. संयताहारैः—संयतः आहारः येषां तैः। temperate or strict in diet. दम...न्वितैः—endowed with self-command (दम) and purity. ३. अब्भक्षैः—feeding on water. पर्णाहारैः—पर्णानि आहारः येषां तैः। 'feeding on leaves'. जितेन्द्रियैः—who have subdued their organs of sense. महाभाग—highly fortunate. स्वर्ग...क्षुभिः—desirous of seeing the path leading to heaven. ४. वल्कला...वितैः—clad in barks and hides (अजिन). तापसाध्युषितम्—inhabited by hermits. अध्युषितम्—*past pass. part.* from वस् with अधि. आश्रममण्डलम्—a circle of hermitages. ५. जुष्टम्—*past pass. part.* of जुष् 6 A.; 'frequented by'; resorted to (by various wild beasts). शाखामृगगणायुतम्—filled with troops of monkeys. तापसैः समुपेतं—resorted to by hermits. समाश्वसत्—*Imperf.* 3rd sing. from श्वस् with सम् and आ; 'she took courage'. ६. सुभ्रूः—शोभना भ्रूः यस्याः सा। having beautiful eyebrows. श्रोणि—hips, buttocks. सुकुचा—having beautiful breasts. सुद्विजानना—having beautiful teeth (द्विज) and face.

[1]सा विवेशाश्रमपदं वीरसेनसुतप्रिया ।
योषिद्रत्नं महाभागा दमयन्ती तपस्विनी ॥ ६५ ॥
[2]साभिवाद्य तपोवृद्धान् विनयावनता स्थिता ।
स्वागतं त इति प्रोक्ता तैः सर्वैस्तापसैश्च सा ॥ ६६ ॥
[3]पूजां चास्या यथान्यायं कृत्वा तत्र तपोधनाः ।
आस्यतामित्यथोचुस्ते ब्रूहि किं करवामहे ॥ ६७ ॥
[4]तानुवाच वरारोहा कच्चिद् भगवतामिह ।
तपस्यग्निषु धर्मेषु मृगपक्षिषु चानघाः ।
कुशलं वो महाभागाः स्वधर्माचरणेषु च ॥ ६८ ॥
[5]तैरुक्ता कुशलं भद्रे सर्वत्रेति यशस्विनि ।
ब्रूहि सर्वानवद्याङ्गि का त्वं किं च चिकीर्षसि ॥ ६९ ॥
[6]दृष्ट्वैव ते परं रूपं द्युतिं च परमामिह ।
विस्मयो नः समुत्पन्नः समाश्वसिहि मा शुचः ॥ ७० ॥
[7]अस्यारण्यस्य देवी त्वमुताहोऽस्य महीभृतः ।
अस्याश्च नद्याः कल्याणि वद सत्यमनिन्दिते ॥ ७१ ॥

वर्चस्विनी—bright; brilliant. सुप्रतिष्ठा—far-famed; of great renown. सु–असित–आयतलोचना—having charming, black and long eyes.

१. योषिद्रत्नम्—a jewel of a woman. तपस्विनी—pious; poor, innocent. २. तपोवृद्धान् अभिवाद्य—having saluted those grown old in austerities. विनया...स्थिता—stood there bowing low with modesty. ३. यथान्यायम्—according to propriety. आस्यताम्—please take a seat. ४. Supply कुशलम् from the next line after धर्मेषु. अनघाः—O blameless men ! महाभागाः—O highly fortunate men ! स्वधर्माचरणेषु वः कुशलं किम्—Are you free from any hindrance in the practising of your own duties ? ५. भद्रे—O noble lady ! सर्वत्र कुशलम्—the grace of Heaven ever blesses all our duties. सर्वा...ङ्गी—faultless in every limb. चिकीर्षसि=कर्तुं इच्छसि । *pres.* 2nd sing. from the *desider*. of कृ 'to do'. ६. परं रूपम्—noble form. द्युतिम्—lustre; brightness. नः विस्मयः समुत्पन्नः—we are excited with wonder and amazement. समाश्वसिहि—cheer up; take heart. मा शुचः—Do not be sorry; do not bewail अशुचः—*Aorist* 2nd sing. from शुच्. The अ is dropped after मा. ७. उताहो—or; or whether. ८ महीभृतः=पर्वतस्य ।

ace-grov

[1] साब्रवीत् तानृषीन् नाहमरण्यस्यास्य देवता ।
न चाप्यस्य गिरेर्विप्रा नैव नद्याश्च देवता ॥ ७२ ॥

[2] मानुषीं मां विजानीत यूयं सर्वे तपोधनाः ।
विस्तरेणाभिधास्यामि तन्मे शृणुत सर्वशः ॥ ७३ ॥

[3] विदर्भेषु महीपालो भीमो नाम महीपतिः ।
तस्य मां तनयां सर्वे जानीत द्विजसत्तमाः ॥ ७४ ॥

[4] निषधाधिपतिर्धीमान् नलो नाम महायशाः ।
वीरः संग्रामजिद् विद्वान् मम भर्ता विशांपति ॥ ७५ ॥

[5] दैवताभ्यर्चनपरो द्विजातिजनवत्सलः ।
गोप्ता निषधवंशस्य महातेजा महाबलः ॥ ७६ ॥

[6] सत्यवागस्त्रवित् प्राज्ञः सत्यसंधोऽरिमर्दनः ।
ब्रह्मण्यो दैवतपरः श्रीमान् परपुरञ्जयः ॥ ७७ ॥

[7] नलो नाम नृपश्रेष्ठो देवराजसमद्युतिः ।
मम भर्ता विशालाक्षः पूर्णेन्दुवदनोऽरिहा ॥ ७८ ॥

---

१. कल्याणि—O noble lady ! अनिन्दिते—free from any blemish. २. मानुषीं...धनाः—O you all who are rich in penance ! know me but a mortal being. विस्तरेण—in all details. अभिधास्यामि—1st sing. of the *2nd Fut.* of धा with अभि ; 'I shall describe.' सर्वशः—entirely. ३. जानीत—*Impera.* 2nd plu. from ज्ञा 'to know'. द्विजसत्तमाः—O most eminent of the twice-born ! ४. धीमान्—intelligent ; talented. संग्रामजित्—victorious in battle. विद्वान्—wise ; learned. ५. दैवता...परः—devoted to the worship of gods. द्विजाति...त्सलः—a friend to the twice-born people. गोप्ता—guardian ; protector. ६. अस्त्रवित्—skilled in weapons. अरिमर्दनः—crusher of the foe. दैवतपरः—a worshipper of the gods. श्रीमान्—prosperous. परपुरञ्जयः—conqueror of the hostile towns. ७. देव...द्युतिः—equal in glory to the king of the gods. देवानां राजा तेन समा द्युतिः यस्य सः । बहु०. विशालाक्षः—विशाले अक्षिणी यस्य सः । 'large-eyed.' पूर्ण...वदनः—पूर्णः इन्दुः इव वदनं यस्य सः ; having a

[1]आहर्ता क्रतुमुख्यानां वेदवेदाङ्गपारगः ।
सपत्नानां मृधे हन्ता रविसोमसमप्रभः ॥ ७९ ॥
[2]स कैश्चिन्निकृतिप्रज्ञैरनार्यैरकृतात्मभिः ।
आहूय पृथिवीपालः सत्यधर्मपरायणः ।
देवने कुशलैर्जिह्मैर्जितो राज्यं वसूनि च ॥ ८० ॥
[3]तस्य मामवगच्छध्वं भार्यां राजर्षभस्य वै ।
दमयन्तीति विख्यातां भर्तुर्दर्शनलालसाम् ॥ ८१ ॥
[4]सा वनानि गिरींश्चैव सरांसि सरितस्तथा ।
पल्वलानि च सर्वाणि तथारण्यानि सर्वशः ॥ ८२ ॥
[5]अन्वेषमाणा भर्तारं नलं रणविशारदम् ।
महात्मानं कृतास्त्रं च विचरामीह दुःखिता ॥ ८३ ॥
[6]कच्चिद् भगवतां रम्यं तपोवनमिदं नृपः ।
भवेत् प्राप्तो नलो नाम निषधानां जनाधिपः ॥ ८४ ॥

---

face like the full-orbed moon.

१. आहर्ता...ख्यानाम्—performer of the principal sacrifices. वेद...रगः—well-read in the Vedas and the Vedāngas. पारगः—पारं गच्छति इति । *lit.* going right through; going to the opposite side; hence, 'well-versed in'. सपत्नानाम्—of the enemies. मृधे—in the war. रवि...प्रभः—equal in lustre to the sun and the moon. २. निकृतिप्रज्ञैः—निकृतिषु प्रज्ञैः । well-versed in dishonesty; fully acquainted with vice. अनार्य—unworthy, vile; base. अकृतात्मभिः—अकृतः आत्मा येषां तैः । having an ungoverned mind. आहूय—*Absol.* from ह्वे with आ; having challenged. सत्य...यणः—devoted to truth and virtue. देवने कुशलैः—by those clever in gambling. जिह्मैः—dishonest; vicious. जितो...च—was bereft of his realm and riches. ३. अवगच्छध्वम्=जानीत । राजर्षभस्य—of that eminent king. दर्शनलालसा—longing to see; ardently desirous of beholding. ४. सरितः=नदीः । भर्तारं अन्वेषमाणा—seeking for my husband. ५. रणविशारद—skilled in war. कृतास्त्रम्—skilled in the use of weapons. ६. भगवतां रम्यं तपोवनम्—your pleasant penance-grove.

[१]यत्कृतेऽहमिदं दुर्गं प्रपन्ना भृशदारुणम् ।
वनं प्रतिभयं घोरं शार्दूलमृगसेवितम् ॥ ८५ ॥
[२]यदि कैश्चिदहोरात्रैर्न द्रक्ष्यामि नलं नृपम् ।
आत्मानं श्रेयसा योक्ष्ये देहस्यास्य विमोचनात् ॥ ८६ ॥
[३]को नु मे जीवितेनार्थस्तमृते पुरुषर्षभम् ।
कथं भविष्याम्यद्याहं भर्तृशोकाभिपीडिता ॥ ८७ ॥
[४]तथा विलपतीमेकामरण्ये भीमनन्दिनीम् ।
दमयन्तीमथोचुस्ते तापसाः सत्यदर्शिनः ॥ ८८ ॥
[५]उदर्कस्तव कल्याणि कल्याणो भविता शुभे ।
वयं पश्याम तपसा क्षिप्रं द्रक्ष्यसि नैषधम् ॥ ८९ ॥
[६]निषधानामधिपतिं नलं रिपुनिपातिनम् ।
भैमि धर्मभृतां श्रेष्ठं द्रक्ष्यसे विगतज्वरम् ॥ ९० ॥
[७]विमुक्तं सर्वपापेभ्यः सर्वरत्नसमन्वितम् ।
तदेव नगरं भूयः प्रशासतमरिंदमम् ॥ ९१ ॥

---

१. यत्कृते—for whose sake. दुर्गम्—difficult of access. भृशदारुणम्—extremely dreadful. शार्दू...तम्—infested by tigers and other wild beasts. २. कैश्चित् अहोरात्रैः—in a few days and nights. द्रक्ष्यामि—*2nd Fut.* 1st sing. of दृश् 'to see'. आत्मानं...चनात्—I shall attain eternal felicity (श्रेयस्) by liberating myself from this mortal frame. ३. को नु...अर्थः—What is the good of my being alive? what have I to do with life? तं पुरुषर्षभं ऋते—in the absence of that eminent personage. ऋते—'without', 'except'; usually governs *ablative*, but sometimes *accus.* also. भर्तृ...डिता—afflicted with the sorrow for my husband. ४. तापसाः=तपस्विनः । 'hermits'. सत्यदर्शिनः—foreseeing the truth; truth-discerning. ५. तव उदर्कः कल्याणः भविता—your end or future will be happy. पश्याम=पश्यामः । क्षिप्रम्—very soon; before long. ६. रिपुनिपातिनम्—destroyer of his foes. धर्मभृतां श्रेष्ठम्—most eminent maintainer of justice. विगतज्वरम्—freed from distress of mind; freed from trouble. विगतः ज्वरः यस्मात् तम् । ७. विमुक्तं...भ्यः—released from all sin. सर्व...न्वितम्—possessed of all the jewels. प्रशासतम्—accus. of the *pres. part.* of शास् with प्र; 'ruling over'. अरिंदम—conqueror of his foes.

[१]द्विषतां भयकर्तारं सुहृदां शोकनाशनम् ।
पतिं द्रक्ष्यसि कल्याणि कल्याणाभिजनं नृपम् ॥ ९२ ॥
[२]एवमुक्त्वा नलस्येष्टां महिषीं पार्थिवात्मजाम् ।
तापसान्तर्हिताः सर्वे साग्निहोत्राश्रमास्तदा ॥ ९३ ॥
[३]सा दृष्ट्वा महदाश्चर्यं विस्मिता ह्यभवत्तदा ।
दमयन्त्यनवद्याङ्गी वीरसेननृपस्नुषा ॥ ९४ ॥
[४]किं नु स्वप्नो मया दृष्टः कोऽयं विधिरिहाभवत् ।
क्व नु ते तापसाः सर्वे क्व तदाश्रममण्डलम् ॥ ९५ ॥
[५]क्व सा पुण्यजला रम्या नदी द्विजनिषेविता ।
क्व नु ते ह नगा हृद्याः फलपुष्पोपशोभिताः ॥ ९६ ॥
[६]ध्यात्वा चिरं भीमसुता दमयन्ती शुचिस्मिता ।
भर्तृशोकपरा दीना विवर्णवदनाभवत् ॥ ९७ ॥
[७]सा गत्वाथापरां भूमिं बाष्पसंदिग्धया गिरा ।
विललापाश्रुपूर्णाक्षी दृष्ट्वाशोकतरुं ततः ॥ ९८ ॥

---

१. द्विषतां भयकर्तारम्—causing terror to his foemen. शोकनाशनम्—removing the sorrow (of his friends). कल्याणाभिजनम्—of the noble family. कल्याणः अभिजनः (lineage) यस्य तम् । २. इष्टाम्—beloved. तापसान्तर्हिताः—There is a *violation* of the usual rule of संधि; the form ought to be तापसा अन्तर्हिताः the *visarga* being dropped. तापसाः—the hermits; ascetics. अन्तर्हिताः—*past pass. part.* of धा with अन्तर्; vanished; disappeared from view. साग्नि...माः—along with the sacred fire and the hermitages. ३. विस्मिता अभवत्—was astonished or surprised. स्नुषा—daughter-in-law. ४. स्वप्नः—a vision; a dream. विधिः—fated event or occurrence. तदाश्र...लम्—that circle of hermitages. पुण्यजला—having pure water. रम्या—pleasant. द्विजैः निषेविता—resorted to by the water-fowls. नगाः—न गच्छन्ति इति । उप० त० 'trees'. हृद्याः—pleasant; agreeable. फल...शोभिताः—adorned with fruits and flowers. ६. ध्यात्वा—*Absol.* from ध्यै; चिरं ध्यात्वा—pondering for a long while. विवर्णवदना—with her face quite pale. शोकपरा—abandoned to grief. ७. अपरां भूमिम्—to some other region. बाष्प...गिरा—with her voice choked by weeping. अश्रुपूर्णाक्षी—अश्रुभिः पूर्णे अक्षिणी यस्याः सा । बहु० 'with her eyes full of tears.'

[1]उपगम्य तरुश्रेष्ठमशोकं पुष्पितं वने ।
पल्लवापीडितं हृद्यं विहङ्गैरनुनादितम् ॥ ९९ ॥
[2]अहो बतायमगमः श्रीमानस्मिन् वनान्तरे ।
आपीडैर्बहुभिर्भाति श्रीमान् पर्वतराडिव ॥ १०० ॥
[3]विशोकां कुरु मां क्षिप्रमशोक प्रियदर्शन ।
वीतशोकभयाबाधं कच्चित् त्वं दृष्टवान् नृपम् ॥ १०१ ॥
[4]नलं नामारिदमनं दमयन्त्याः प्रियं पतिम् ।
निषधानामधिपतिं दृष्टवानसि मे प्रियम् ॥ १०२ ॥
[5]एकवस्त्रार्धसंवीतं सुकुमारतनुत्वचम् ।
व्यसनेनार्दितं वीरमरण्यमिदमागतम् ॥ १०३ ॥
[6]यथा विशोका गच्छेयमशोकनग तत् कुरु ।
सत्यनामा भवाशोक अशोकः शोकनाशनः ॥ १०४ ॥
[7]एवं साशोकवृक्षं तमार्ता वै परिगम्य ह ।
जगाम दारुणतरं देशं भैमी वराङ्गना ॥ १०५ ॥
[8]सा ददर्श नगान् नैकान् नैकाश्च सरितस्तथा ।
नैकांश्च पर्वतान् रम्यान् नैकांश्च मृगपक्षिणः ॥ १०६ ॥

---

१. पुष्पितम्—blossoming. पल्लवापीडितम्=पल्लवैः आपीडितम् । तृ० त० 'loaded with foliage.' विहंगै...तम्—made resonant with the songs of the birds. २. अहो बत श्रीमान् अयं अगमः—Oh, how beautiful is this tree! अगमः=न गच्छति इति। अस्मिन् वनान्तरे—in this forest-region. आपीडैः=पुष्पफलादिरूपैः अलंकारैः । with ornaments such as fruit and flowers; with wreaths or garlands. श्रीमान् पर्वतराट् इव—like the joyous mountain-king. ३. मां विशोकां कुरु—set me free from sorrow. प्रियदर्शन—of pleasant aspect. भयाबाधम्—unexposed to danger. ४. Supply कच्चित् before दृष्टवान्. ५. एक...वीतम्—clothed in only half a garment. सुकुमा...चम्—having very soft and delicate skin. व्यसनेन अर्दितम्—afflicted by the distress. ६. यथा...तत्कुरु—O Aśoka tree, do that whereby I may depart free from sorrow. सत्यनामा—सत्यं नाम यस्य सः। true to your name. शोकनाशनः—destroyer of sorrow. ७. परिगम्य—moving round. आर्ता—in her overpowering anguish. दारुणतरं देशम्—to a region still more dreadful. वराङ्गना—that excellent woman. ८. नैकान्—many a; various. मृगपक्षिणः—wild beasts and birds.

[१]कन्दरांश्च नितम्बांश्च नदीश्चाद्भुतदर्शनाः ।
ददर्श सा भीमसुता पतिमन्वेषती तदा ॥ १०७ ॥
[२]गत्वा प्रकृष्टमध्वानं दमयन्ती शुचिस्मिता ।
ददर्शाथ महासार्थं हस्त्यश्वरथसंकुलम् ॥ १०८ ॥
[३]उत्तरन्तं नदीं रम्यां प्रसन्नसलिलां शुभाम् ।
सुशान्ततोयां विस्तीर्णां ह्रदिनीं वेतसैर्वृताम् ॥ १०९ ॥
[४]प्रोद्घुष्टां कौञ्चकुररैश्चक्रवाकोपकूजिताम् ।
कूर्मग्राहझषाकीर्णां पुलिनद्वीपशोभिताम् ॥ ११० ॥
[५]सा दृष्ट्वैव महासार्थं नलपत्नी यशस्विनी ।
Graceful उपसृप्य वरारोहा जनमध्यं विवेश ह ॥ १११ ॥
[६]उन्मत्तरूपा शोकार्ता तथा वस्त्रार्धसंवृता ।
कृशा विवर्णा मलिना पांशुध्वस्तशिरोरुहा ॥ ११२ ॥
[७]तां दृष्ट्वा तत्र मनुजाः केचिद् भीताः प्रदुद्रुवुः ।
केचिच्चिन्तापरास्तस्थुः केचित् तत्र प्रचुक्रुशुः ॥ ११३ ॥

---

१. कन्दरान्—ravines; glens. नितम्बान्—protuberant flanks of a mountain; precipices. अद्भुतदर्शनाः—wondrous to behold. २. प्रकृष्टम्—extended; long. महासार्थम्—a great caravan. हस्त्य...लम्—crowded with elephants, steeds and cars. ३. उत्तरन्तम्—*Accus.* sing. of the *pres. part.* of तॄ with उद्; 'crossing over'. प्रसन्नसलिलाम्—of pellucid water. सुशान्ततोयाम्—having very placid or calm water. विस्तीर्णाम्—broad, wide. ह्रदिनीम्—feeding a lake (ह्रद). वेतसैः वृताम्—surrounded by canes. ४. प्रोद्घुष्टाम्—resonant; resounding. कौञ्चकुररैः—with herons and ospreys. चक्र...ताम्—made resonant with the cooing of the Chakravāka birds. कूर्म-ग्राह-झष्-आकीर्णाम्—filled with turtles, alligators and fishes. पुलि...ताम्—beautiful on account of shoals (पुलिन) and islands (द्वीप). ५. उपसृप्य—*Absol.* from सृप् with उप, 'having approached'. जनमध्यम्—in the midst of all the host. ६. उन्मत्तरूपा—of the form of a maniac. पांशु...रुहा—with all her locks matted with dust. ७. केचित् मनुजाः—some men. प्रदुद्रुवुः—*Perf.* 3rd plu. of द्रु; ran away or fled. चिन्तापराः—lost in thought. प्रचुक्रुशुः *Perf.* 3rd *Plu.* from क्रुश् 1 P. —cried aloud.

[१]प्रहसन्ति स्म तां केचिदभ्यसूयन्ति चापरे ।
अकुर्वत दयां केचित् पप्रच्छुश्चापि भारत ॥ ११४ ॥

[२]कासि कस्यासि कल्याणि किं वा मृगयसे वने ।
त्वां दृष्ट्वा व्यथिताः स्मेह कच्चित् त्वमसि मानुषी ॥ ११५ ॥

[३]वद सत्यं वनस्यास्य पर्वतस्याथवा दिशः ।
देवता त्वं हि कल्याणि त्वां वयं शरणं गताः ॥ ११६ ॥

[४]यक्षी वा राक्षसी वा त्वमुताहोऽसि सुराङ्गना ।
सर्वथा कुरु नः स्वस्ति रक्ष चास्माननिन्दिते ॥ ११७ ॥

Safe. [५]यथायं सर्वथा सार्थः क्षेमी शीघ्रमितो व्रजेत् ।
तथा विधत्स्व कल्याणि यथा श्रेयो हि नो भवेत् ॥ ११८ ॥

[६]तथोक्ता तेन सार्थेन दमयन्ती नृपात्मजा ।
प्रत्युवाच ततः साध्वी भर्तृव्यसनपीडिता ॥ ११९ ॥

[७]सार्थवाहं च सार्थं च जना ये तत्र केचन ।
युवस्थविरबालाश्च सार्थस्य च पुरोगमाः ॥ १२० ॥

---

१. प्रहसन्ति स्म—laughed at her. अभ्यसूयन्ति—spoke contemptuously. दयां अकुर्वत—looked on her with pity. २. कस्य असि—Whose daughter are you ? किं वा...वने—What are you searching for in this forest ? स्म here stands for स्मः. व्यथिताः स्मः—we stand confounded (at your sight). कच्चित्...नुषी—Are you a human being ? ३. वनस्य देवता—a sylvan nymph. दिशः—of that region. त्वां वयं...गताः—We are seeking your protection. ४. सुराङ्गना—celestial nymph. सर्वथा नः स्वस्ति कुरु—Look after our welfare in every respect. ५. क्षेमी...व्रजेत्—may speedily pursue its onward way in safety. विधत्स्व=कुरु । *Impera.* 2nd sing. from धा with वि A. यथा...भवेत्—that good fortune would attend us all. ६. तथा उक्ता—addressed in that way. साध्वी—pious ; chaste. भर्तृ...हिता—grieved by the calamity of her husband. ७. सार्थवाह—the leader of a caravan. युव...बालाः—young and old men and boys. पुरोगमाः—travelling in front (of the caravan).

[१]मानुषीं मां विजानीत मनुजाधिपतेः सुताम् ।
नृपस्नुषां राजभार्यां भर्तृदर्शनलालसाम् ॥ १२१ ॥
[२]विदर्भराण्मम पिता भर्ता राजा च नैषधः ।
नलो नाम महाभागस्तं मार्गाम्यपराजितम् ॥ १२२ ॥
[३]यदि जानीथ नृपतिं क्षिप्रं शंसत मे प्रियम् ।
नलं पुरुषशार्दूलममित्रगणसूदनम् ॥ १२३ ॥
[४]तामुवाचानवद्याङ्गीं सार्थस्य महतः प्रभुः ।
सार्थवाहः शुचिर्नाम शृणु कल्याणि मद्वचः ॥ १२४ ॥
[५]अहं सार्थस्य नेता वै सार्थवाहः शुचिस्मिते ।
मनुष्यं नलनामानं न पश्यामि यशस्विनि ॥ १२५ ॥
[६]कुञ्जरद्वीपिमहिषशार्दूलर्क्षमृगानपि ।
पश्याम्यस्मिन् वने कृत्स्ने ह्यमनुष्यनिषेविते ॥ १२६ ॥
[७]ऋते त्वां मानुषीं मर्त्यं न पश्यामि महावने ।
तथा नो यक्षराडद्य मणिभद्रः प्रसीदतु ॥ १२७ ॥
[८]साब्रवीद्वणिजः सर्वान् सार्थवाहं च तं ततः ।
क्व नु यास्यति सार्थोऽयमेतदाख्यातुमर्हसि ॥ १२८ ॥

---

१. लालस—longing for; ardently desirous of. २. महाभागः—most illustrious. मार्गामि=मार्गयामि । अपराजितम्—the unconquered. ३. यदि...प्रियम्—If you have come to know anything of that king, my beloved, please tell me quickly. अमित्र...दनम्—slayer of a host of foes. अमित्रः=न मित्रम्। नञ् त०. ४ अनवद्याङ्गी—of faultless limbs. सार्थ...प्रभुः—master of that great caravan. शुचिः नाम—by name Śuchi. ५. नेता—leader; the captain. शुचिस्मिते—O lady with sweet smile! ६. कुञ्जरः—an elephant. द्वीपिन्—a panther. कृत्स्न—entire; whole. अमनु...विते—not inhabited by human beings. ७. त्वां ऋते—except you. मानुषीम्—of human form. तथा—so; therefore. यक्षराट्—the king of the Yakshas. *Note*—मणिभद्र is the tutelary deity of travellers and caravans passing through the woods and mountains. नः प्रसीदतु—Let him be favourable to us; may he guard us well. ८ वणिजः—*accus. plu.* 'to the merchants'. एतत् आख्यातुं अर्हसि—Please tell me this (whither this your caravan is bound).

सार्थवाह उवाच ।

[१]सार्थोऽयं चेदिराजस्य सुबाहोः सत्यदर्शिनः ।
क्षिप्रं जनपदं गन्ता लाभाय मनुजात्मजे ॥ १२९ ॥

॥ इति नलोपाख्याने द्वादशोऽध्यायः ॥

त्रयोदशोऽध्यायः

बृहदश्व उवाच ।

[२]सा तच्छ्रुत्वानवद्याङ्गी सार्थवाहवचस्तदा ।
जगाम सह तेनैव सार्थेन पतिलालसा ॥ १ ॥
[३]अथ काले बहुतिथे वने महति दारुणे ।
तडागं सर्वतोभद्रं पद्मसौगन्धिकं महत् ॥ २ ॥
[४]ददृशुर्वणिजो रम्यं प्रभूतयवसेन्धनम् ।
बहुपुष्पफलोपेतं नानापक्षिनिषेवितम् ॥ ३ ॥
[५]निर्मलस्वादुसलिलं मनोहारि सुशीतलम् ।
सुपरिश्रान्तवाहास्ते निवेशाय मनो दधुः ॥ ४ ॥

---

१. सत्यदर्शिनः—of that truth-discerning (Subāhu). क्षिप्रम्—soon; shortly. जनपदः—the country. गन्ता = गमिष्यति । लाभाय—for gain. २. अनवद्याङ्गी—of faultless limbs. पतिलालसा—ardently longing for her husband. ३. बहुतिथे काले—after many days had elapsed. सर्वतोभद्रम्—beautiful in every respect. पद्मसौगन्धिकम्—fragrant with the lotus flowers. ४. प्रभूत...नम्—abounding in fresh grass (यवस) and rich fuel. बहु...पेतम्—possessed of many flowers and fruits. नाना...तम्—inhabited by various birds. ५. निर्मल...लिलम्—having clear delicious water. मनोहारि—captivating the mind; enchanting the soul. सुशीतलत्—extremely cool. सुपरि...वाहाः—with their steeds completely exhausted. निवेशाय मनः दधुः—they entertained the idea (or they made up their mind) to encamp.

[१]संमते सार्थवाहस्य विविशुर्वनमुत्तमम् ।
उवास सार्थः स महान् वेलामासाद्य पश्चिमाम् ॥ ५ ॥
[२]अथार्धरात्रसमये निःशब्दस्तिमिते तदा ।
सुप्ते सार्थे परिश्रान्ते हस्तियूथमुपागमत् ॥ ६ ॥
[३]पानीयार्थं गिरिनदीं मदप्रस्रवणाविलाम् ।
अथापश्यत सार्थे तं सार्थजान् सुबहून् गजान् ॥ ७ ॥
ते [४]तान् ग्राम्यगजान् दृष्ट्वा सर्वे वनगजास्तदा ।
समाद्रवन्त वेगेन जिघांसन्तो मदोत्कटाः ॥ ८ ॥
[५]तेषामापततां वेगः करिणां दुःसहोऽभवत् ।
नगाग्रादिव शीर्णानां शृङ्गाणां पततां क्षितौ ॥ ९ ॥
[६]स्यन्दतामपि नागानां मार्गा नष्टा वनोद्भवाः ।
मार्गं संरुध्य संसुप्तं पद्मिन्याः सार्थमुत्तमम् ॥ १० ॥

---

१. संमते—with the consent. वनम्—grove. उवास—'encamped'. *Perf.* 3rd sing. of वस् 'to dwell'. पश्चिमां वेलां आसाद्य—having reached the evening time; at the close of the day. २. अर्धरात्रसमये—at midnight. निःशब्दस्तिमिते—that was all noiseless and still. परिश्रान्ते सार्थे सुप्ते—*loc. absol.* 'when the weary band of merchants was asleep'. हस्तियूथम्—a herd of elephants. उपागमत्—*Aorist* 3rd sing. of गम् with उप and आ; 'approached'. ३. पानीयार्थम्—for the sake of water. मद...विलाम्—turbid on account of the oozing rut. सार्थजान्—reared in the caravan. ४. ग्राम्यगजान्—the *tame*] elephants. वनगजाः—wild forest-elephants. समाद्रवन्त—*Imperf.* 3rd plu. of द्रु with सम् and आ A. 'rushed on to the attack'. जिघांसन्तः—nom. plu. of the *pres. part.* from the *desid.* of हन्; 'desirous of killing'. मदोत्कटाः—furious with passion. ५. आपतताम्—rushing onwards (*gen. plu.* of आपतत्). वेगः—onset; impetus. करिणां=गजानाम् । दुःसहः—irresistible. नगाग्राः... क्षितौ—like that of shattered peaks falling on the ground from the top of a mountain (नग). शीर्ण—*past pass. part.* from शॄ. ६. स्यन्दतां नागानाम्—of the rushing elephants. वनोद्भवाः मार्गाः नष्टाः—

[१]ते तं ममर्दुः सहसा चेष्टमानं महीतले ।
हाहाकारं प्रमुञ्चन्तः सार्थिकाः शरणार्थिनः ॥ ११ ॥
[२]वनगुल्मांश्च धावन्तो निद्रान्धा बहवोऽभवन् ।
केचिद् दन्तैः करैः केचित् केचित् पद्भ्यां हता गजैः ॥ १२ ॥
[३]निहतोष्ट्राश्च बहुलाः पदातिजनसंकुलाः ।
भयादाधावमानाश्च परस्परहतास्तदा ॥ १३ ॥
[४]घोरान् नादान् विमुञ्चन्तो निपेतुर्धरणीतले ।
वृक्षेष्वारुह्य संरब्धाः पतिता विषमेषु च ॥ १४ ॥
[५]एवं प्रकारैर्बहुभिर्दैवेनाक्रम्य हस्तिभिः ।
राजन् विनिहतं सर्वं समृद्धं सार्थमण्डलम् ॥ १५ ॥
Uproar [६]आरावः सुमहांश्चासीत् त्रैलोक्यभयकारकः ।
एषोऽग्निरुत्थितः कष्टस्त्रायध्वं धावताधुना ॥ १६ ॥

---

the forest paths were lost to view. मार्गं संरुध्य संसुप्तम्—sleeping soundly blocking up the way. पद्मिन्याः—of the lotus-lake. Supply तीरे after पद्मिन्याः

१. ममर्दुः—*Perf.* 3rd plu. from मृद् ; they trampled down. महीतले चेष्टमानम्—struggling on the ground. हाहाकारं प्रमुञ्चन्तः—uttering cries for help ; making lamentations. शरणार्थिनः सार्थिकाः—those travelling merchants seeking for protection. २. वनगुल्मान् धावन्तः—running at the forest shrubs. निद्रान्धाः—blind with sleep. करैः—with the trunks of elephants. दन्तः—tusk. ३. निहतोष्ट्राः—निहताः उष्ट्राः येषां ते । whose camels were slain. पदाति...कुलाः—mingled with the pedestrians. आधावमानाः—rushing onwards. पर...हताः—were slain by each other. ४. घोरा...चन्तः—emitting dreadful sounds. वृक्षे...रब्धाः—some climbed the trees in terror. विषमेषु—in rough place. ५. हस्तिभिः दैवेन आक्रम्य—being accidentally (दैवेन) assailed by the elephants. समृद्धम्—wealthy ; rich. ६. आरावः—noise ; tumult. त्रैलो...रकः—causing terror in the three worlds. कष्टः—destructive. त्रायध्वम्—*Impera.* 2nd plu. from त्रै 1 A. 'save yourselves.' धावत—run (for your lives).

रत्नराशिर्विशीर्णोऽयं गृह्णीध्वं किं प्रधावत ।
सामान्यमेतद् द्रविणं न मिथ्यावचनं मम ॥ १७ ॥
एवमेवाभिभाषन्तो विद्रवन्ति भयात् तदा ।
पुनरेवाभिधास्यामि चिन्तयध्वं सकातराः ॥ १८ ॥
तस्मिंस्तथा वर्तमाने दारुणे जनसंक्षये ।
दमयन्ती च बुबुधे भयसंत्रस्तमानसा ।
अपश्यद् वैशसं तत्र सर्वलोकभयङ्करम् ॥ १९ ॥
अदृष्टपूर्वं तद् दृष्ट्वा बाला पद्मनिभेक्षणा ।
संसक्तवदनाश्वासा उत्तस्थौ भयविह्वला ॥ २० ॥
ये तु तत्र विनिर्मुक्ताः सार्थात् केचिदविक्षताः ।
तेऽब्रुवन् सहिताः सर्वे कस्येदं कर्मणः फलम् ॥ २१ ॥
नूनं न पूजितोऽस्माभिर्मणिभद्रो महायशाः ।
तथा यक्षाधिपः श्रीमान् न वै वैश्रवणः प्रभुः ।
न पूजा विघ्नकर्तॄणामथवा प्रथमं कृता ॥ २२ ॥

---

१. विशीर्णः—trampled on; crushed. सामा...विणम्—This is common property. न मिथ्या...मम—I do not tell you a lie. २. पुन...स्यामि—Yet again I call upon you. सकानराः—O cowardly fellows! cowards! ३. तस्मिं...क्षये *loc. absol.*—when that terrible destruction of human beings was going on in that way. बुबुधे—awoke. भय...नसा—with her heart full of terror. वैशसम्—slaughter; destruction. सर्व...करम्—causing fear to the whole world. ४. अदृष्टपूर्वम्—पूर्वं दृष्टं दृष्टपूर्वं, न दृष्टपूर्वं अदृष्टपूर्वम्। केवल स० 'never seen before'. पद्मनिभेक्षणा—having lotus-like eyes. संसक्त...श्वासा—संसक्तः वदने आश्वासः यस्याः सा। *lit.* with breath adhering to the mouth, i. e. 'with suppressed breath'. विह्वल—overpowered. ५. विनिर्मुक्ताः—escaped. अविक्षताः—uninjured; unhurt. अ (not) + विक्षताः। विक्षत—*past pass. part.* from क्षण् with वि 8 U. 'to hurt'. सहिताः—all together. फलम्—result; consequence. ६. नूनं...भद्रः—Have we not properly worshipped Manibhadra of wide renown? मणिभद्रः—name of the king of the यक्ष, the tutelary deity of travellers and merchants, probably another name of Kubera or the god of wealth. Supply पूजितः

[१] शकुनानां फलं वाथ विपरीतमिदं ध्रुवम् ।
ग्रहा न विपरीतास्तु किमन्यदिदमागतम् ॥ २३ ॥
[२] अपरे त्वब्रुवन् दीना ज्ञातिद्रव्यविनाकृताः ।
यासावद्य महासार्थे नारी ह्युन्मत्तदर्शना ॥ २४ ॥
[३] प्रविष्टा विकृताकारा कृत्वा रूपममानुषम् ।
तयेयं विहिता पूर्वं माया परमदारुणा ॥ २५ ॥
[४] राक्षसी वा ध्रुवं यक्षी पिशाची वा भयंकरी ।
तस्याः सर्वमिदं पापं नात्र कार्या विचारणा ॥ २६ ॥
[५] यदि पश्येम तां पापां सार्थघ्नीं नैकदुःखदाम् ।
लोष्टभिः पांशुभिश्चैव तृणैः काष्ठैश्च मुष्टिभिः ।
अवश्यमेव हन्याम सार्थस्य किल कृत्यकाम् ॥ २७ ॥
[६] दमयन्ती तु तच्छ्रुत्वा वाक्यं तेषां सुदारुणम् ।
ह्रीता भीता च संविग्ना प्राद्रवद् यत्र काननम् ॥ २८ ॥

---

after न वै. विघ्नकर्तॄणाम्—of those who create obstacles. The god Gaṇeśa is, as is well-known, worshipped at the commencement of all undertakings as both the creator and remover of obstacles.

१. L. 1—Or rather, was it doomed for certain that all good omens should have been adverse? ध्रुवम्—certainly. विपरीताः ग्रहाः—unfavourable or adverse stars. २. दीनाः—miserable. ज्ञाति...कृताः—deprived of the wealth and kinsfolk. असौ+अद्य । उन्मत्तदर्शना—with her maniac-like aspect. ३. विकृताकारा—of distorted form. अमानुषं रूपं कृत्वा—assuming an inhuman form. तया...दारुणा—Surely this highly dreadful witch-craft is at first (पूर्वं) wrought by her (alone). ४. पिशाची—a female imp. तस्याः...पापम्—Hers is all this mischief. विचारणा—hesitation; doubt. ५. सार्थघ्नीम्—destroyer of the caravan. नैक...दाम्—the causer of many sorrows; causing misery to several people. लोष्टः-°म् a clod; a lump of earth. लोष्टभिः = लोष्टैः । मुष्टिः—a fist ; cuff. अवश्य...न्याम—We shall certainly put her to death. कृत्यकाम्—the woman who is the fatal cause of destruction; the fatal destroyer; the *bane*. ६. सुदारुणम्—very dreadful. ह्रीता—ashamed; full of shame. संविग्ना—distracted; terrified.

[1]आशङ्कमाना तत् पापमात्मानं पर्यदेवयत् ।
अहो ममोपरि विधेः संरम्भो दारुणो महान् ॥ २९ ॥
[2]नानुबध्नाति कुशलं कस्येदं कर्मणः फलम् ।
न स्मराम्यशुभं किंचित् कृतं कस्यचिदण्वपि ।
कर्मणा मनसा वाचा कस्येदं कर्मणः फलम् ॥ ३० ॥
[3]नूनं जन्मान्तरकृतं पापमापतितं महत् ।
अपश्चिमामिमां कष्टामापदं प्राप्तवत्यहम् ॥ ३१ ॥

[4]भर्तृराज्यापहरणं स्वजनाच्च पराजयः ।
भर्त्रा सह वियोगश्च तनयाभ्यां च विच्युतिः ।
निर्नाथता वने वासो बहुव्यालनिषेविते ॥ ३२ ॥

[5]अथापरेद्युः संप्राप्ते हताशिष्टा जनास्तदा ।
देशात् तस्माद् विनिष्क्रम्य शोचन्ते वैशसं कृतम् ।
भ्रातरं पितरं पुत्रं सखायं च नराधिप ॥ ३३ ॥

---

१. आशङ्कमाना—apprehending; fearing. आत्मानं पर्यदेवयत्—began to bewail her fate. अहो...महान्—Oh, woe be to me! the highly terrific wrath of fate is still hovering over my head. २. कुशलं (मां) न अनुबध्नाति—No good fortune ever attends (on me). अशुभम्—evil; wrong. अणु अपि—even the slightest. कर्मणा मनसा वाचा—in thought, words and deed. ३. जन्मान्तरकृतम्—committed in another birth. आपतितम्—has fallen upon; befallen. अपश्चिमाम्—having no termination or end. कष्टा—sad; miserable. आपद्—calamity. प्राप्तवती—nom. sing. *fem.* of the *past act. part.* of आप् with प्र. ४. अपहरणम्—taking away; seizure. स्वजनात् पराजयः—*desertion* by one's own relatives. भर्त्रा सह वियोगः—separation *from* the husband. विच्युतिः—severance; separation. निर्नाथता—the state of being without a lord, tantamount to *widowhood*. बहु...विते—infested by many wild beasts (or snakes). ५. अपरेद्युः संप्राप्ते—when the following day dawned. हतशिष्टाः जनाः—the surviving few. विनिष्क्रम्य—having gone forth from; setting forth from (that region). शोचन्ते—they began to grieve for (or mourn over). वैशसं कृतम्—the destruction that was wrought.

[1] अशोचत् तत्र वैदर्भी किं नु मे दुष्कृतं कृतम् ।
योऽपि मे निर्जनेऽरण्ये संप्राप्तोऽयं जनार्णवः ।
स हतो हस्तियूथेन मन्दभाग्यान्ममैव तत् ॥ ३४ ॥
[2] प्राप्तव्यं सुचिरं दुःखं नूनमद्यापि वै मया ।
नाप्राप्तकालो म्रियते श्रुतं वृद्धानुशासनम् ॥ ३५ ॥
[3] यन्नाहमद्य मृदिता हस्तियूथेन दुःखिता ।
न ह्यदैवं कृतं किंचिन्नराणामिह विद्यते ॥ ३६ ॥
[4] न च मे बालभावेऽपि किंचित् पापकृतं कृतम् ।
कर्मणा मनसा वाचा यदिदं दुःखमागतम् ॥ ३७ ॥
[5] मन्ये स्वयंवरकृते लोकपालाः समागताः ।
प्रत्याख्याता मया तत्र नलस्यार्थाय देवताः ।
नूनं तेषां प्रभावेन वियोगं प्राप्तवत्यहम् ॥ ३८ ॥
[6] एवमादीनि दुःखार्ता सा विलप्य वराङ्गना ।
प्रलापानि तदा तानि दमयन्ती पतिव्रता ॥ ३९ ॥
[7] हतशेषैः सह तदा ब्राह्मणैर्वेदपारगैः ।
अगच्छद् राजशार्दूल चन्द्रलेखेव शारदी ॥ ४० ॥

---

१ मे=मया । दुष्कृतम्=evil action; crime. जनार्णवः—host of men. मे संप्राप्तः—I happened to meet. मन्दभाग्यात्—through the adverse turn of fortune; through ill-luck. २. प्राप्तव्यं...मया—Is it ordained that I should yet experience unending sorrow? न अप्राप्तकालः म्रियते—One never dies until one's time has arrived. श्रुतं...नम्—This is heard as the precept of the aged (seers). ३. यत्—since. मृदिता—trampled on; crushed. अदैवम्—undestined. कृतं=कृतिः । action; deed. ४. बालभावेऽपि—even in my childhood. पापकृतम्—evil deed; bad action. यदिदं...तम्—that this calamity has befallen me. ५. स्वयंवरकृते—for the *Swayamvara* ceremony. प्रत्याख्याताः—repudiated. नलस्य अर्थाय—for the sake of Nala. नूनम्—surely. प्रभावेन—through their power. वियोगं...हम्—I have to endure this divorcement. ६. वराङ्गना—that excellent woman. प्रलापानि—lamentations. ७. हतशेषैः सह—with those that survived the slain.

[1]गच्छन्ती साचिराद् वाला पुरमासादयन्महत् ।
सायाह्ने चेदिराजस्य सुवाहोः सत्यदर्शिनः ॥ ४१ ॥
[2]अथ वस्त्रार्धसंवीता प्रविवेश पुरोत्तमम् ।
तां विह्वलां कृशां दीनां मुक्तकेशीममार्जिताम् ।
उन्मत्तामिव गच्छन्तीं ददृशुः पुरवासिनः ॥ ४२ ॥
[3]प्रविशन्तीं तु तां दृष्ट्वा चेदिराजपुरीं तदा ।
अनुजग्मुस्तत्र वाला ग्रामिपुत्राः कुतूहलात् ॥ ४३ ॥
[4]सा तैः परिवृतागच्छत् समीपं राजवेश्मनः ।
तां प्रासादगतापश्यद् राजमाता जनैर्वृताम् ।
धात्रीमुवाच गच्छैनामानयेह ममान्तिकम् ॥ ४४ ॥
[5]जनेन क्लिश्यते वाला दुःखिता शरणार्थिनी ।
तादृग् रूपं च पश्यामि विद्योतयति मे गृहम् ।
उन्मत्तवेशा कल्याणी श्रीरिवायतलोचना ॥ ४५ ॥
[6]सा जनं वारयित्वा तं प्रासादतलमुत्तमम् ।
आरोप्य विस्मिता राजन् दमयन्तीमपृच्छत ॥ ४६ ॥

वेदपारगैः—who were thoroughly conversant with the Vedas. शारदी चंद्रलेखा इव—resembling the autumnal crescent of the moon.

१. गच्छन्ती—while proceeding on. अचिरात्—in a short time; shortly. आसादयत्—reached; arrived at. सायाह्ने—in the evening. सत्यदर्शिन्—truth-discerning. २. पुरोत्तमम्—that excellent city. मुक्तकेशीम्—with dishevelled hair. अमार्जिता—uncleansed. उन्मत्तां इव—like a maniac. पुरवासिनः—citizens. ३. अनुजग्मुः—followed. वालाः ग्रामिपुत्राः—young boys of the villagers. कुतूहलात्—out of curiosity. ४. समीपम्—near. राजवेश्मन्—the royal palace. परिवृता—encircled. प्रासादगता—gone to the palace; from the lofty terrace of the palace. धात्री—a nurse. अन्तिकम्—near. ५. क्लिश्यते—is annoyed; is harassed. शरणार्थिनी—seeking refuge. तादृग्रूपं...गृहम्—as I see, she is endowed with such a beauty that she illuminates my home. उन्मत्तवेशा—dressed like a maniac. कल्याणी—that illustrious woman. श्रीः इव आयतलोचना—long-eyed like the goddess of beauty herself. ६. वारयित्वा—having dispersed. आरोप्य—having made her ascend; *Absol.* from the *caus.* of रुह् with आ.

[1]एवमप्यसुखाविष्टा बिभर्षि परमं वपुः ।
भासि विद्युदिवाभ्रेषु शंस मे कासि कस्य वा ॥ ४७ ॥
[2]न हि ते मानुषं रूपं भूषणैरपि वर्जितम् ।
असहाया नरेभ्यश्च नोद्विजस्यमरप्रभे ॥ ४८ ॥
[3]तच्छ्रुत्वा वचनं तस्या भैमी वचनमब्रवीत् ।
मानुषीं मां विजानीहि भर्तारं समनुव्रताम् ॥ ४९ ॥
[4]सैरन्ध्रीं जातिसंपन्नां भुजिष्यां कामवासिनीम् ।
फलमूलाशनामेकां यत्रसायंप्रतिश्रयाम् ॥ ५० ॥
[5]असंख्येयगुणो भर्ता मां च नित्यमनुव्रतः ।
भक्ताहमपि तं वीरं छायेवानुगता पथि ॥ ५१ ॥
[6]तस्य दैवात् प्रसङ्गोऽभूदतिमात्रं स्म देवने ।
द्यूते स निर्जितश्चैव वनमेक उपेयिवान् ॥ ५२ ॥
[7]तमेकवसनं वीरमुन्मत्तमिव विह्वलम् ।
आश्वासयन्ती भर्तारमहमप्यगमं वनम् ॥ ५३ ॥

---

१. असुखाविष्टा—affected by pain. परमं वपुः बिभर्षि—You bear an excellent form. अभ्रेषु विद्युत् इव भासि—You shine like the lightning through the clouds. शंस मे—tell me. २. नाहि...रूपम्—Your form is more than human. वर्जितम्—deprived of; destitute of. असहाया—unattended; without a companion. नरेभ्यः न उद्विजसि—You do not fear men. अमरप्रभे—O you beautiful as an immortal! ३. भर्तारं समनुव्रता—entirely devoted to the husband. ४. सैरन्ध्रीम्—a handmaid; an attendant. जातिसंपन्नाम्—endowed with high birth. भुजिष्या—a slave-girl; a maid-servant. कामवासिनी—dwelling where I wish. ४. फल...शनाम्—feeding on fruits and roots. यत्र...श्रयाम्—having my dwelling wherever evening falls. यत्र सायं तत्र प्रतिश्रयः यस्याः ताम् । ५. असंख्येयगुणः—असंख्येयाः गुणाः यस्य सः । endowed with innumerable good qualities. मां...व्रतः—always devoted to me. भक्ता—devoted; faithful. ६. देवने अतिमात्रं प्रसङ्गः अभूत्—He was excessively attached to gambling. प्रसङ्गः=प्रसक्तिः । उपेयिवान्—nom. sing. mas. of the *Perf. part.* from इ with उप; had recourse to; went to. ७. एकवसनम्—having only a single garment. विह्वल—agitated; disturbed. आश्वासयन्ती—*Pres. part. fem.* of the *caus.* of श्वस् with आ; comforting, consoling. अगमम्—*Aorist* 1st sing. from गम्,=अगच्छम् ।

[1]स कदाचिद् वने वीरः कस्मिंश्चित् कारणान्तरे ।
क्षुत्परीतस्तु विमनास्तदप्येकं व्यसर्जयत् ॥ ५४ ॥

[2]तमेकवसना नग्नमुन्मत्तवदचेतसम् ।
अनुव्रजन्ती बहुला न स्वपामि निशास्तदा ॥ ५५ ॥

[3]ततो बहुतिथे काले सुप्तामुत्सृज्य मां क्वचित् ।
वाससोऽर्धं परिच्छिद्य त्यक्तवान् मामनागसम् ॥ ५६ ॥

[4]तं मार्गमाणा भर्तारं दह्यमाना दिवानिशम् ।
साहं कमलगर्भाभमपश्यन्ती हृदि प्रियम् ।
न विन्दाम्यमरप्रख्यं प्रियं प्राणेश्वरं प्रभुम् ॥ ५७ ॥

[5]तामश्रुपरिपूर्णाक्षीं विलपन्तीं तथा बहु ।
राजमाताब्रवीदार्तां भैमीमार्ततरा स्वयम् ॥ ५८ ॥

[6]वसस्व मयि कल्याणि प्रीतिर्मे परमा त्वयि ।
मृगयिष्यन्ति ते भद्रे भर्तारं पुरुषा मम ॥ ५९ ॥

[7]अपि वा स्वयमागच्छेत् परिधावन्नितस्ततः ।
इहैव वसती भद्रे भर्तारमुपलप्स्यसे ॥ ६० ॥

---

१. कारणान्तरे—on the occasion of a cause. क्षुत्परीतः—affected by hunger. विमनाः—out of his mind; out of his senses. तदप्ये...यत्—and that single (garment) he lost. २. अचेतसम्—bereft of sense. स्वपामि must *properly* be स्वपिमि. न स्वपामि निशाः तदा—I had not slept for many a night. ३. बहुतिथे काले—after many days. क्वचित्—somewhere. परिच्छिद्य—having cut off. त्यक्तवान्—*past act. part*. from त्यज्. अनागसम्—innocent; free from any guilt. ४. दह्य...निशम्—being tormented day and night. कमलगर्भाभम्—bright as the lotus-cup. न विन्दामि—I do not find. अमरप्रख्यम्—अमराणां प्रख्या इव प्रख्या यस्य तम् । बहु० स० ‘ god-like.’ प्राणेश्वरम्—the lord of my life. ५. आर्ततरा स्वयम्—herself all the more afflicted. ६. वसस्व मयि—dwell with me. प्रीति...त्वयि—I feel deep joy in you. ७. अपि वा—or perhaps. स्वय...ततः—he would come of his own accord roaming about to and fro.

Only
conditions

[१]राजमातुर्वचः श्रुत्वा दमयन्ती वचोऽब्रवीत् ।
समयेनोत्सहे वस्तुं त्वयि वीरप्रजायिनि ॥ ६१ ॥
[२]उच्छिष्टं नैव भुञ्जीयां न कुर्यां पादधावनम् ।
न चाहं पुरुषानन्यान् प्रभाषेयं कथंचन ॥ ६२ ॥
[३]प्रार्थयेद् यदि मां कश्चिद् दण्ड्यस्ते स पुमान् भवेत् ।
वध्यश्च तेऽसकृन्मन्द इति मे व्रतमाहितम् ॥ ६३ ॥
[४]भर्तुरन्वेषणार्थं तु पश्येयं ब्राह्मणानहम् ।
यद्येवमिह कर्तव्यं वत्स्याम्यहमसंशयम् ।
अतोऽन्यथा न मे वासो वर्तते हृदये क्वचित् ॥ ६४ ॥
तां [५]प्रहृष्टेन मनसा राजमातेदमब्रवीत् ।
सर्वमेतत् करिष्यामि दिष्ट्या ते व्रतमीदृशम् ॥ ६५ ॥
एवमुक्त्वा ततो भैमीं राजमाता विशांपते ।
उवाचेदं दुहितरं सुनन्दां नाम भारत ॥ ६६ ॥
[६]सैरन्ध्रीमभिजानीष्व सुनन्दे देवरूपिणीम् ।
वयसा तुल्यतां प्राप्ता सखी तव भवत्वियम् ।
एतया सह मोदस्व निरुद्विग्नमनाः सदा ॥ ६७ ॥

---

१. समयेन...त्वयि—On these terms alone can I make my abode with you. वीरप्रजायिनि=वीरानेव प्रजायते सूते सा । उप. त. O mother of heroes ! २. उच्छिष्टम्—the leavings of food. पादधावनम्—washing of the feet. न प्रभाषेयम्—I would not speak. कथंचन—at any cost. ३. प्रार्थ...श्चित्—if any man demand me. दण्ड्यः—punishable. वध्यश्च तेऽसकृत्—if he demands me more than once (i. e. repeatedly), he should be (instantly) put to death. मन्दः—foolish; vile. ४. तु—however. यद्ये...तव्यम्—if these terms are agreeable to you. वत्स्यामि—2nd *fut.* 1st sing. of वस्; I shall stay. असंशयम्—undoubtedly; gladly. अतः अन्यथा—on any other terms. न मे...क्वचित्—I have no mind to dwell at any place. ५. प्रहृष्टेन मनसा—with joyful spirit. दिष्ट्या...शम्—How glad I am (दिष्ट्या) that you have undertaken such a vow ! ६. सैरन्ध्री—hand-maid, a female attendant. देवरूपिणीम्—having a divine form. वयसा तुल्यतां प्राप्ता—she has attained the same age as yours. निरुद्विग्नमनाः—undisturbed in mind.

[१]ततः परमसंहृष्टा सुनन्दा गृहमागमत् ।
दमयन्तीमुपादाय सखीभिः परिवारिता ॥ ६८ ॥
[२]सा तत्र पूज्यमाना वै दमयन्ती व्यनन्दत ।
सर्वकामैः सुविहितैर्निरुद्वेगावसत् तदा ॥ ६९ ॥

॥ इति नलोपाख्याने त्रयोदशोऽध्यायः ॥

चतुर्दशोऽध्यायः

बृहदश्व उवाच ।

[३]उत्सृज्य दमयन्तीं तु नलो राजा विशांपते ।
ददर्श दावं दह्यन्तं महान्तं गहने वने ॥ १ ॥
[४]तत्र शुश्राव शब्दं वै मध्ये भूतस्य कस्यचित् ।
अभिधाव नलेत्युच्चैः पुण्यश्लोकेति चासकृत् ॥ २ ॥
[५]मा भैरिति नलश्चोक्त्वा मध्यमग्नेः प्रविश्य तम् ।
ददर्श नागराजानं शयानं कुण्डलीकृतम् ॥ ३ ॥
[६]स नागः प्राञ्जलिर्भूत्वा वेपमानो नलं तदा ।
उवाच मां विद्धि राजन् नागं कर्कोटकं नृप ॥ ४ ॥
[७]मया प्रलब्धो ब्रह्मर्षिर्नारदः सुमहातपाः । Deceived.
anger तेन मन्युपरीतेन शप्तोऽस्मि मनुजाधिप ॥ ५ ॥
[८]तिष्ठ त्वं स्थावर इव यावदेव नलः क्वचित् ।
इतो नेता हि तत्र त्वं शापान्मोक्ष्यसि मत्कृतात् ॥ ६ ॥

---

१. परमसंहृष्टा—exceedingly rejoiced. उपादाय—with; accompanied by. २. व्यनन्दत—was satisfied. सर्वकामैः सुविहितैः=with all her desires well-gratified. निरुद्वेगा—without any anxiety. ३. दह्यन्तं दावम्—burning forest-conflagration. गहन—dense; impenetrable. ४. भूतस्य—of a living being. उच्चैः—loudly. असकृत्—several times. ५. मा भैः—do not be afraid. अभैः=अभैषीः—*Aorist* 2nd sing. of भी 'to fear'. नागराजानम्=नागराजम् । कुण्डलीकृतम्—coiled into a ring. ६. प्राञ्जलिः भूत्वा—joining the hands reverentially. प्राञ्जलिः=प्रसृतः अञ्जलिः येन सः। बहु० स०. ७. प्रलब्धः—was deceived. सुमहातपाः—of very great austerities. मन्युपरीतेन—filled with indignation. ८. स्थावरः इव—like an immoveable object. यावदेव—so long as. इतः नेता—will take you away from here. मत्कृतात्–pronounced or uttered by me.

[1]तस्य शापान्न शक्तोऽस्मि पदाद् विचलितुं पदम् ।
उपदेक्ष्यामि ते श्रेयस्त्रातुमर्हति मां भवान् ॥ ७ ॥
[2]सखा च ते भविष्यामि मत्समो नास्ति पन्नगः ।
लघुश्च ते भविष्यामि शीघ्रमादाय गच्छ माम् ॥ ८ ॥
[3]एवमुक्त्वा स नागेन्द्रो बभूवाङ्गुष्ठमात्रकः ।
तं गृहीत्वा नलः प्रायाद् देशं दावविवर्जितम् ॥ ९ ॥
open space
[4]आकाशदेशमासाद्य विमुक्तं कृष्णवर्त्मना ।
उत्स्रष्टुकामं तं नागः पुनः कर्कोटकोऽब्रवीत् ॥ १० ॥
[5]पदानि गणयन् गच्छ स्वानि नैषध कानिचित् ।
तत्र तेऽहं महाबाहो श्रेयो धास्यामि यत् परम् ॥ ११ ॥
[6]ततः संख्यातुमारब्धमदशद् दशमे पदे ।
तस्य दष्टस्य तद्रूपं क्षिप्रमन्तरधीयत ॥ १२ ॥
[7]स दृष्ट्वा विस्मितस्तस्थावात्मानं विकृतं नलः ।
स्वरूपधारिणं नागं ददर्श च महीपतिः ॥ १३ ॥
[8]ततः कर्कोटको नागः सान्त्वयन् नलमब्रवीत् ।
मया तेऽन्तर्हितं रूपं न त्वां विद्युर्जना इति ॥ १४ ॥

---

१. न शक्तो…पदम्—I have no power to move even a step. उपदे…श्रेयः—I will show you the way to bliss. त्रातु…भवान्—Be pleased, therefore, to save me. २. मत्समः—equal to me. पन्नगः—a serpent; a snake. लघुः—small in weight. ३. नागेन्द्रः—the chief of the serpents. अङ्गुष्ठमात्रकः—of the size of a thumb. दावविवर्जितम्—free from the fire. ४. आकाशदेशम्—to an open space of ground. उत्स्रष्टुकामम्=उत्स्रष्टुं कामः यस्य सः । wishing to put down. ५. गणयन्—counting. श्रेयो…परम्—I shall give you the best of all good fortune. संख्यातुं आरब्धम्—when he had begun to count. अदशत्—bit. तस्य दष्टस्य…धीयत—As he bit him, all his royal form was instantly changed. विस्मितः तस्थौ—stood amazed. विकृतम्—deformed; with an altered form. स्वरूपधारिणम्—having his own form. ८. सान्त्वयन्—by way of consoling him. न त्वां…इति—lest the people might recognize you.

पदेश्या

[१]यत्कृते चासि निकृतो दुःखेन महता नल।
विषेण स मदीयेन त्वयि दुःखं निवत्स्यति॥ १५॥
[२]विषेण संवृतैर्गात्रैर्यावत् त्वां न विमोक्ष्यति।
तावत् त्वयि महाराज दुःखं वै स निवत्स्यति॥ १६॥
[३]अनागा येन निकृतस्त्वमनर्हो जनाधिप।
क्रोधादसूययित्वा तं रक्षा मे भवतः कृता॥ १७॥
[४]न ते भयं नरव्याघ्र दंष्ट्रिभ्यः शत्रुतोऽपि वा।
ब्रह्मर्षिभ्यश्च भविता मत्प्रसादान्नराधिप॥ १८॥
[५]राजन् विषनिमित्ता च न ते पीडा भविष्यति।
संग्रामेषु च राजेन्द्र शश्वज्जयमवाप्स्यसि॥ १९॥
[६]गच्छ राजन्नितः सूतो बाहुकोऽहमिति ब्रुवन्।
समीपमृतुपर्णस्य स हि वेदाक्षनैपुणम्॥ २०॥
[७]अयोध्यां नगरीं रम्यामद्य वै निषधेश्वर।
स तेऽक्षहृदयं दाता राजाश्वहृदयेन वै॥ २१॥
[८]ईक्ष्वाकुकुलजः श्रीमान् मित्रं चैव भविष्यति।
भविष्यसि यदाक्षज्ञः श्रेयसा योक्ष्यसे तदा॥ २२॥

---

१. निकृतः—afflicted; wronged. दुःखेन महता—with intense grief. त्वयि दुःखं निवत्स्यति—will ever dwell in anguish within your soul. २. विषेण संवृतैः—steeped in poison. यावत्—till. विमोक्ष्यति—3rd sing. 2nd *Fut.* from मुच् with वि 'to release'. ३. अनर्हः—unworthy; undeserving. असूययित्वा—having cursed. *Absol.* from the *caus.* of the *denominative* of असूया. ४. दंष्ट्रिभ्यः—from the tusked animals. शत्रुतोऽपि वा—or even from the enemy. भविता=भविष्यति। ५. विषनिमित्ता—विषं निमित्तं यस्याः सा। caused by the poison. संग्रामेषु—in battles. शश्वत्—perpetually; always. ६. इतः—hence; from this place. सूतो...वन्—saying that you are Bāhuka, the charioteer. अक्षनैपुणम्—skill in dice. ७. Construe—सः राजा अश्वहृदयेन ते अक्षहृदयं दाता (i. e. दास्यति)। He will give you his skill in dice in exchange for your skill in taming horses. ८. इक्ष्वाकु...मान्—the prosperous king of the Ikshwāku race. श्रेयसा योक्ष्यसे—You will be joined to i. e. will secure eternal bliss.

[1]समेष्यासि च दारैस्त्वं मा स्म शोके मनः कृथाः ।
राज्येन तनयाभ्यां च सत्यमेतद् ब्रवीमि ते ॥ २३ ॥
[2]स्वरूपं च यदा द्रष्टुमिच्छेथास्त्वं नराधिप ।
संस्मर्तव्यस्तदा तेऽहं वासश्चेदं निवासयेः ॥ २४ ॥
[3]अनेन वाससा च्छन्नः स्वरूपं प्रतिपत्स्यसे ।
इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा ॥ २५ ॥
[4]एवं नलं च संदिश्य वासो दत्त्वा च कौरव ।
नागराजस्ततो राजंस्तत्रैवान्तरधीयत ॥ २६ ॥

॥ इति नलोपाख्याने चतुर्दशोऽध्यायः ॥

पञ्चदशोऽध्यायः

बृहदश्व उवाच ।

[5]तस्मिन्नन्तर्हिते नागे प्रययौ नैषधो नलः ।
ऋतुपर्णस्य नगरं प्राविशद् दशमेऽहनि ॥ १ ॥
[6]स राजानमुपातिष्ठद् बाहुकोऽहमिति ब्रुवन् ।
अश्वानां वाहने युक्तः पृथिव्यां नास्ति मत्समः ॥ २ ॥

---

१. समेष्य...त्वम्—You will be united with your wife. मा स्म... कृथाः—do not abandon yourself to grief. कृथाः=अकृथाः—*Aorist* 2nd sing. from कृ A. Supply समेष्यसि after तनयाभ्यां च. २. स्वरूपम्—your own form. संस्मर्तव्यः—*Pot. pass. part.* from स्मृ with सम्; should be remembered or thought upon. ते=त्वया. निवासयेः—*Pot.* 2nd sing. from the *Caus.* of वस् with नि; you should put on or wear. ३. छन्नः—covered; dressed. स्वरूपं प्रतिप्रत्स्यसे—You will recover your original form. दिव्यं वासोयुगम्—a divine pair of garments. संदिश्य—having instructed. अन्तरधीयत—disappeared. ५. तस्मिन्...नागे—*Loc. Absol.* 'when that snake vanished from sight.' ६. उपातिष्ठत्—went to; approached. अश्वानां वाहने युक्तः—skilled or clever in the act of driving horses.

[1]अर्थकृच्छ्रेषु चैवाहं प्रष्टव्यो नैपुणेषु च ।
अन्नसंस्कारमपि च जानाम्यन्यैर्विशेषतः ॥ ३ ॥
[2]यानि शिल्पानि लोकेऽस्मिन् यच्चैवान्यत् सुदुष्करम् ।
सर्वं यतिष्ये तत्कर्तुमृतुपर्ण भरस्व माम् ॥ ४ ॥

ऋतुपर्ण उवाच ।

[3]वस बाहुक भद्रं ते सर्वमेतत् करिष्यसि ।
शीघ्रयाने सदा बुद्धिर्ध्रियते मे विशेषतः ॥ ५ ॥
[4]स त्वमातिष्ठ योगं तं येन शीघ्रा हया मम ।
भवेयुरश्वाध्यक्षोऽसि वेतनं ते शतं शताः ॥ ६ ॥
[5]त्वामुपस्थास्यतश्चैव नित्यं वार्ष्णेयजीवलौ ।
एताभ्यां रंस्यसे सार्धं वस वै मयि बाहुक ॥ ७ ॥

बृहदश्व उवाच ।

[6]एवमुक्तो नलस्तेन न्यवसत् तत्र पूजितः ।
ऋतुपर्णस्य नगरे सहवार्ष्णेयजीवलः ॥ ८ ॥

---

१. अर्थकृच्छ्रेषु—in difficult matters. नैपुणेषु—in matters which require skill; in delicate matters. अहं प्रष्टव्यः—I should be consulted. अन्नसंस्कारम्—preparation of food or viands. *N. B.* Perfection in the art of dressing viands was one of the gifts bestowed by the gods on Nala at his marriage. अन्यैः विशेषतः—more excellently than others; in an especial manner compared with others. २. शिल्पानि—arts; crafts. सुदुष्करम्—very difficult to be accomplished. सर्वं...कर्तुम्—I shall strive to do all that. भरस्व माम्—take me into your service. ३. भद्रं ते—Hail to you! I bid you welcome. शीघ्रयाने...मे—my mind is deeply engaged on the rapid motion of my horses. ४. योगं आतिष्ठ—undertake the occupation or the office. शीघ्र—fleet; rapid. अश्वाध्यक्षः—the master of my horses. वेतनम्—salary. शतं शताः—ten thousand gold coins. ५. उपस्थास्यतः—2nd *Fut.* 3rd dual of स्था with उप; shall stay with; shall attend upon. एताभ्यां सार्धम्—with these two. रंस्यसे—2nd *Fut.* 2nd sing. of रम्; you will enjoy yourself; you will take your pleasure. मयि वस—abide with me. ६. पूजितः—honoured. सह...वलः—along with Vārshṇeya and Jīvala.

[१]स वै तत्रावसद् राजा वैदर्भीमनुचिन्तयन् ।
सायं सायं सदा चेमं श्लोकमेकं जगाद ह ॥ ९ ॥
[२]क्व नु सा क्षुत्पिपासार्ता श्रान्ता शेते तपस्विनी ।
स्मरन्ती तस्य मन्दस्य कं वा साद्योपतिष्ठति ॥ १० ॥
[३]एवं ब्रुवन्तं राजानं निशायां जीवलोऽब्रवीत् ।
कामिमां शोचसे नित्यं श्रोतुमिच्छामि बाहुक ।
आयुष्मन् कस्य वा नारी यामेवमनुशोचसि ॥ ११ ॥
[४]तमुवाच नलो राजा मन्दप्रज्ञस्य कस्यचित् ।
आसीद् बहुमता नारी तस्यादृढतरं वचः ॥ १२ ॥
[५]स वै केनचिदर्थेन तया मन्दो व्ययुज्यत ।
विप्रयुक्तः स मन्दात्मा भ्रमत्यसुखपीडितः ॥ १३ ॥
[६]दह्यमानः स शोकेन दिवारात्रमतन्द्रितः ।
निशाकाले स्मरंस्तस्याः श्लोकमेकं स्म गायति ॥ १४ ॥
[७]स विभ्रमन् महीं सर्वां क्वचिदासाद्य किंचन ।
वसत्यनर्हस्तद्दुःखं भूय एवानुसंस्मरन् ॥ १५ ॥

---

१. वैदर्भीं अनुचिन्तयन्—thinking of Damayanti. सायं सायम्—every evening. जगाद—used to repeat. २. क्षुत्पिपासार्ता—क्षुधा पिपासया (पातुं इच्छया) च आर्ता । afflicted with hunger and thirst. शेते—is reposing. तस्य मन्दस्य स्मरन्ती—calling to mind or thinking of her unwise husband. *Note*—स्मृ when it has the sense of 'to remember with regret' governs the *gen. case*. कं उपतिष्ठति—whom does she stay with? ३. कामिमां शोचसे—Who is she for whom you grieve? आयुष्मन्—O long-lived one. ४. मन्दप्रज्ञ—dull-witted. बहुमता—highly respected; much-loved. तस्य अदृढतरं वचः—his word was quite undecided. ५. केनचित् अर्थेन—with some object in view; in some matter. (तया) व्ययुज्यत—*Imperf. pass.* 3rd sing. of युज् with वि; 'was separated'. विप्रयुक्तः—separated (from her). असुखपीडितः—afflicted with pain. ६. दिवारात्रम्—day and night. अतन्द्रितः—unwearied; vigilant, alert. तस्याः स्मरन्—remembering her (with regret). ७. क्वचित् किंचन आसाद्य—having arrived at some place (किंचन). दुःखं अनर्हः—undeserving of any grief.

[1]सा तु तं पुरुषं नारी कृच्छ्रेऽप्यनुगता वने ।
त्यक्ता तेनाल्पपुण्येन दुष्करं यदि जीवति ॥ १६ ॥
[2]एका बालानभिज्ञा च मार्गाणामतथोचिता ।
क्षुत्पिपासापरीताङ्गी दुष्करं यदि जीवति ॥ १७ ॥
[3]श्वापदाचरिते नित्यं वने महति दारुणे ।
त्यक्त्वा ते नाल्पभाग्येन मन्दप्रज्ञेन मारिष ॥ १८ ॥
[4]इत्येवं नैषधो राजा दमयन्तीमनुस्मरन् ।
अज्ञातवासं न्यवसद् राज्ञस्तस्य निवेशने ॥ १९ ॥

॥ इति नलोपाख्याने पञ्चदशोऽध्यायः ॥

षोडशोऽध्यायः

बृहदश्व उवाच ।

[5]हृतराज्ये नले भीमः सभार्ये प्रेष्यतां गते ।
द्विजान् प्रस्थापयामास नलदर्शनकाङ्क्षया ॥ १ ॥
[6]संदिदेश च तान् भीमो वसु दत्त्वा च पुष्कलम् ।
मृगयध्वं नलं यूयं दमयन्तीं च मे सुताम् ॥ २ ॥

---

१. कृच्छ्रे अपि वने—in the forest though difficult to be passed. अल्पपुण्येन—of limited virtue. दुष्करं यदि जीवाति—(It is a) hard (feat, achieved by her) if she lives. २. अनभिज्ञा—ignorant; not knowing. अतथोचिता—not meriting such treatment; not deserving such a fate. क्षुत्पि...ङ्गी—क्षुधा पिपासया च परीतानि अङ्गानि यस्याः सा । with her body afflicted by hunger and thirst. ३. श्वापदाचरिते—infested or frequented by wild beasts. मारिष—O venerable person! ४. अज्ञातवासम्—न ज्ञातः वासः यस्मिन् यथा स्यात्तथा । अव्य०; without having his habitation known. निवेशने—in the abode; in the palace. ५. प्रेष्यतां गते—sunk to servitude. प्रस्थापयामास—*Perf.* 3rd sing. from the *caus.* of स्था with प्र; sent; despatched. नल...काङ्क्षया—with a view to look for Nala. ६. संदिदेश—instructed. मृगयध्वम्—go in search of.

[१]अस्मिन् कर्मणि संपन्ने विज्ञाते निषधाधिपे ।
गवां सहस्रं दास्यामि यो वस्तावानयिष्यति ।
अग्रहारांश्च दास्यामि ग्रामं नगरसंमितम् ॥ ३ ॥
[२]न चेच्छक्याविहानेतुं दमयन्ती नलोऽपि वा ।
ज्ञातमात्रेऽपि दास्यामि गवां दश शतं धनम् ॥ ४ ॥
[३]इत्युक्तास्ते ययुर्हृष्टा ब्राह्मणाः सर्वतोदिशम् ।
पुरराष्ट्राणि चिन्वन्तो नैषधं सह भार्यया ।
नैव क्वापि प्रपश्यन्ति नलं वा भीमपुत्रिकाम् ॥ ५ ॥
[४]ततश्चेदिपुरीं रम्यां सुदेवो नाम वै द्विजः ।
विचिन्वानोऽथ वैदर्भीमपश्यद् राजवेश्मनि ॥ ६ ॥
[५]पुण्याहवाचने राज्ञः सुनन्दासहितां स्थिताम् ।
मन्दं प्रख्यायमानेन रूपेणाप्रतिमेन ताम् ।
निबद्धां धूमजालेन प्रभामिव विभावसोः ॥ ७ ॥
[६]तां समीक्ष्य विशालाक्षीमधिकं मलिनां कृशाम् ।
तर्कयामास भैमीति कारणैरुपपादयन् ॥ ८ ॥

---

१. अस्मिन् कर्मणि संपन्ने—*Loc. absol.* when this weighty business is achieved. विज्ञाते...धिपे—and when the whereabouts of the lord of the Nishadhas are known. यो वः—which of you. तौ+आनयिष्यति । अग्रहारान्—grants of land; village inhabited by Brāhmaṇas. ग्रामं नगरसंमितम्—a village equal to a town. २. न चेत् शक्यौ—if it were not possible. ज्ञातमात्रेऽपि—on its being ascertained merely (as to their whereabouts). ३. हृष्टाः—glad; joyful. सर्वतोदिशम्—in all directions. चिन्वन्तः—nom. plu. of the *pres. part.* from चि; seeking. नैव...श्यन्ति—they did not find anywhere. ४. राजवेश्मनि—in the royal palace. विचिन्वानः—*Pres. part.* A. of चि with वि. ५. पुण्याहवाचने—on the declaration of a holy day. *Apte's Diction.*—पुण्याहवाचनम् = repeating 'this is an auspicious day' at the commencement of most religious ceremonies मन्दं...तिमेन—with her beauty once so peerless but now being praised so little. निबद्धां...वसोः—like the splendour of the sun (विभावसुः) when impeded by a volume of clouds. ६. अधिकं कृशाम्—all the more sullied and emaciated. तर्कयामास—considered;

सुदेव उवाच ।

[1]यथेयं मे पुरा दृष्टा तथारूपेयमङ्गना ।
कृतार्थोऽस्म्यद्य दृष्ट्वेमां लोककान्तामिव श्रियम् ॥ ९ ॥
[2]पूर्णचन्द्रनिभां श्यामां चारुवृत्तपयोधराम् ।
कुर्वन्तीं प्रभया देवीं सर्वा वितिमिरा दिशः ॥ १० ॥
[3]चारुपद्मविशालाक्षीं मन्मथस्य रतीमिव ।
इष्टां समस्तलोकस्य पूर्णचन्द्रप्रभामिव ॥ ११ ॥
[4]विदर्भसरसस्तस्माद् दैवदोषादिवोद्धृताम् ।
मलपङ्कानुलिप्ताङ्गीं मृणालीमिव चोद्धृताम् ॥ १२ ॥
[5]पौर्णमासीमिव निशां राहुग्रस्तनिशाकराम् ।
पतिशोकाकुलां दीनां शुष्कस्रोतां नदीमिव ॥ १३ ॥
[6]विध्वस्तपर्णकमलां वित्रासितविहंगमाम् ।
हस्तिहस्तपरामृष्टां व्याकुलामिव पद्मिनीम् ॥ १४ ॥

---

conjectured. कारणैः उपपादयन्—inferring or establishing (the same) by the following reasons.

१. तथारूपा—of such a form. कृतार्थः—successful; having accomplished an object. लोककान्त—loved by the world; dear to all mankind. २. निभ—like. श्यामाम्=सदा षोडशवार्षिकीम् । 'a damsel always appearing sixteen'; ever-youthful. चारु...धराम्—having beautiful and round breasts. Construe—सर्वाः दिशः प्रभया वितिमिराः कुर्वन्तीम् । वितिमिराः—विगतः तिमिरः याभ्यः ताः । devoid of gloom. ३. चारु...क्षीम्—with the eyes as large as the beautiful lotus. मन्मथः—the god of love; Cupid. रतीमिव=रतिं इव । ४. विदर्भसरसः—from the lake in the Vidarbha district. दैवदोषात्—through the badness or cruelty of fate. उद्धृत—uprooted; plucked up. मल...प्ताङ्गीम्—having limbs besmeared with dirt and mire. मृणाली—a lotus-stalk. ५. पौर्णमासीम्—of the day of the full moon. राहु...कराम्—when the moon is swallowed up by Rāhu. पति...कुलम्—agitated by the sorrow for her husband. शुष्कस्रोताम्=शुष्कस्रोतसम् । the streams of which are dried up. ६. विध्वस्त...मलाम्—विध्वस्तानि पर्णानि कमलानि च यस्याः ताम् । whose leaves and lotuses are fallen off. वित्रा...माम्—the birds from where are frightened away. हस्ति...मृष्टाम्—ruffled by the trunks of elephants. व्याकुल—agitated. पद्मिनी—lotus-pool.

[1]सुकुमारीं सुजाताङ्गीं रत्नगर्भगृहोचिताम् ।
दह्यमानामिवार्केण मृणालीमिव चोद्धृताम् ॥ १५ ॥
[2]रूपौदार्यगुणोपेतां मण्डनार्हाममण्डिताम् ।
चन्द्रलेखामिव नवां व्योम्नि नीलाभ्रसंवृताम् ॥ १६ ॥
[3]कामभोगैः प्रियैर्हीनां हीनां बन्धुजनेन च ।
देहं धारयतीं दीनां भर्तृदर्शनकाङ्क्षया ॥ १७ ॥
[4]भर्ता नाम परं नार्या भूषणं भूषणैर्विना ।
एषा हि रहिता तेन शोभमाना न शोभते ॥ १८ ॥
[5]दुष्करं कुरुतेऽत्यन्तं हीनो यदनया नलः ।
धारयत्यात्मनो देहं न शोकेनावसीदति ॥ १९ ॥
[6]इमामसितकेशान्तां शतपत्रायतेक्षणाम् ।
सुखार्हां दुःखितां दृष्ट्वा ममापि व्यथते मनः ॥ २० ॥
[7]कदा नु खलु दुःखस्य पारं यास्यति वै शुभा ।
भर्तुः समागमात् साध्वी रोहिणी शशिनो यथा ॥ २१ ॥

---

१. सुजाताङ्गी—endowed with well-formed limbs. रत्न...चिताम्—fit for (dwelling in) a house filled with jewels. अर्केण दह्यमाना—parched by the sun. उद्धृता मृणाली—uprooted lotus-stem. २. रूपौ...पेताम्—endowed with the qualities of beauty and generosity. मण्डना...ताम्—all unadorned though worthy of ornaments. चन्द्र...नषाम्—like the young crescent of the moon. व्योम्नि · वृताम्—obscured by the dark clouds in the sky. ३. प्रियैः कामभोगैः हीनाम्—deprived of all the cherished (प्रिय) pleasures of love. देहं धारयतीम्—supporting the body (somehow). ४. परं भूषणम्—the chiefest ornament. शोभमाना—though being beautiful. तेन रहिता—separated from him. ५. दुष्करं...त्यन्तम्—He must be doing an extremely painful act. यत्—when. अनया हीनः—separated from her. न शोके...दति—and does not pine away through grief. ६. असितकेशान्ताम्—having black locks of hair. शतप...णाम्—having eyes long like a lotus. व्यथते—grieves ; suffers pain. ७. दुःखस्य पारम्—to the furthest shore of sorrow ; to the end of sorrow. शुभा—beautiful. समागमः—union.

[1]अस्या नूनं पुनर्लाभान्नैषधः प्रीतिमेष्यति ।
राजा राज्यपरिभ्रष्टः पुनर्लब्ध्वा च मेदिनीम् ॥ २२ ॥
[2]तुल्यशीलवयोयुक्तां तुल्याभिजनसंवृताम् ।
नैषधोऽर्हति वैदर्भीं तं चेयमसितेक्षणा ॥ २३ ॥
[3]युक्तं तस्याप्रमेयस्य वीर्यसत्त्ववतो मया ।
समाश्वासयितुं भार्यां पतिदर्शनलालसाम् ॥ २४ ॥
[4]अहमाश्वासयाम्येनां पूर्णचन्द्रनिभाननाम् ।
अदृष्टपूर्वां दुःखस्य दुःखार्तां ध्यानतत्पराम् ॥ २५ ॥

बृहदश्व उवाच ।

[5]एवं विमृश्य विविधैः कारणैर्लक्षणैश्च ताम् ।
उपागम्य ततो भैमीं सुदेवो ब्राह्मणोऽब्रवीत् ॥ २६ ॥
[6]अहं सुदेवो वैदर्भि भ्रातुस्ते दयितः सखा ।
भीमस्य वचनाद् राज्ञस्त्वामन्वेष्टुमिहागतः ॥ २७ ॥
[7]कुशली ते पिता राज्ञि जननी भ्रातरश्च ते ।
आयुष्मन्तौ कुशलिनौ तत्रस्थौ दारकौ च तौ ॥ १८ ॥
[8]त्वत्कृते बन्धुवर्गाश्च गतसत्त्वा इवासते ।
अन्वेष्टारो ब्राह्मणाश्च भ्रमन्ति शतशो महीम् ॥ २९ ॥

---

१. प्रीतिं एष्यति—shall return to his happiness. राज्यपरिभ्रष्टः—despoiled of his kingdom. २. तुल्य...युक्तम्—possessed of equal good character and age. तुल्या...वृताम्—possessed of equal rank. अर्हति—is worthy of. ३. मया समाश्वासयितुं युक्तम्—it is proper for me to console her. वीर्यसत्त्ववतः—possessed of valour and worth. लालस—ardently longing for. ४. पूर्ण...नाम्...पूर्णेन चन्द्रेण निभं आननं यस्याः ताम् । whose countenance was like the full moon. ध्यानतत्पराम्—lost in thought. ५. विमृश्य—having pondered. लक्षण—characteristics. उपागम्य—approaching. ६. दयितः—dear; beloved. वचनात्—at the bidding of; by the order of. ७. कुशली—well; in good health. Construe जननी कुशलिनी, भ्रातरश्च कुशलिनः । तत्रस्थौ—who are abiding there. दारकौ=पुत्रौ. ८. त्वत्कृते—for your sake. बन्धुवर्गाः—the whole body of your relations. गतसत्त्वाः इव

[1]अभिज्ञाय सुदेवं तं दमयन्ती युधिष्ठिर ।
पर्यपृच्छत तान् सर्वान् क्रमेण सुहृदः स्वकान् ॥ ३० ॥
[2]रुरोद च भृशं राजन् वैदर्भी शोककर्षिता ।
दृष्ट्वा सुदेवं सहसा भ्रातुरिष्टं द्विजोत्तमम् ॥ ३१ ॥
[3]ततो रुदन्तीं तां दृष्ट्वा सुनन्दा शोककर्षिता ।
सुदेवेन सहैकान्ते कथयन्तीं च भारत ॥ ३२ ॥
[4]जनित्र्याः कथयामास सैरन्ध्री रोदितीति वै ।
ब्राह्मणेन समागम्य तां वेत्थ यदि मन्यसे ॥ ३३ ॥
[5]अथ चेदिपतेर्माता राज्ञश्चान्तःपुरात् तदा ।
जगाम यत्र सा बाला ब्राह्मणेन सहाभवत् ॥ ३४ ॥
[6]ततः सुदेवमानाय्य राजमाता विशांपते ।
पप्रच्छ भार्या कस्येयं सुता वा कस्य भाविनी ॥ ३५ ॥
[7]कथं च भ्रष्टा ज्ञातिभ्यो भर्तुर्वा वामलोचना ।
त्वया च विदिता विप्र कथमेवंगता सती ॥ ३६ ॥
[8]एतदिच्छाम्यहं श्रोतुं त्वत्तः सर्वमशेषतः ।
तत्त्वेन हि ममाचक्ष्व पृच्छन्त्या देवरूपिणीम् ॥ ३७ ॥

आसते—sit as though they have lost all sense. गतसत्त्वाः=गतं सत्त्वं येभ्यः ते । बहु०. अन्वेष्टारः—seeking for (you). शतशः—by hundreds.

१. अभिज्ञाय—having recognized. पर्यपृच्छत—enquired about. क्रमेण—in order of precedence. २. शोककर्षिता—harassed by sorrow; afflicted with grief. सहसा—unexpectedly. इष्टम्—beloved. ३. एकान्ते—in private; secretly. ४. जनित्र्याः कथयामास—spoke to her mother. समागम्य—having approached. ५. अन्तःपुरात् from the harem. यत्र—to the place where. ६. आनाय्य—*Absol.* from the *caus.* of नी with आ; 'having caused to be brought'; 'having sent for'. भाविनी—that noble lady. ७. ज्ञातिभ्यः भ्रष्टा—separated from her kinsmen. वामलोचना—having beautiful (वाम) eyes. Supply भ्रष्टा after भर्तुर्वा. त्वया विदिता—(How is she) known to you? कथं एवंगता सती—How is she reduced to such a sad state? ८. त्वत्तः—from you. अशेषतः—without reserve; fully. तत्त्वेन—truthfully. आचक्ष्व—*Impera.* 2nd sing. of चक्ष् with आ; describe,

[1]एवमुक्तस्तया राजन् सुदेवो द्विजसत्तमः ।
सुखोपविष्ट आचष्टे दमयन्त्या यथातथम् ॥ ३८ ॥

॥ इति नलोपाख्याने षोडशोऽध्यायः ॥

सप्तदशोऽध्यायः

सुदेव उवाच ।

[2]विदर्भराजो धर्मात्मा भीमो नाम महाद्युतिः ।
सुतेयं तस्य कल्याणी दमयन्तीति विश्रुता ॥ १ ॥
[3]राजा तु नैषधो नाम वीरसेनसुतो नलः ।
भार्येयं तस्य कल्याणी पुण्यश्लोकस्य धीमतः ॥ २ ॥
[4]स वै द्यूते जितो भ्रात्रा हृतराज्यो महीपतिः ।
दमयन्त्या गतः सार्धं न प्राज्ञायत कर्हिचित् ॥ ३ ॥
ते [5]वयं दमयन्त्यर्थे चरामः पृथिवीमिमाम् ।
सेयमासादिता बाला तव पुत्रनिवेशने ॥ ४ ॥
[6]अस्या रूपेण सदृशी मानुषी न हि विद्यते ।
अस्या ह्येष भ्रुवोर्मध्ये सहजः पिप्लुरुत्तमः ॥ ५ ॥

---

tell. देवरूपिणीं पृच्छन्त्याः मम—to me who am enquiring about this lady of divine form.

१. उक्तः—addressed. सुखोपविष्टः—comfortably seated. यथातथम्—a detailed account. २. धर्मात्मा—pious-minded. महाद्युतिः—of great lustre. ३. कल्याणी—this illustrious lady. पुण्यश्लोक—of good fame; an epithet of Nala. धीमत्—wise; intelligent. ४. हृतराज्यः—हृतं राज्यं यस्य सः। deprived of his kingdom. सार्धं=सह. प्राज्ञायत—*Imperf.* 3rd sing. of the *pass.* of ज्ञा with प्र, 'was known'. न कर्हिचित्—never; at no time. ५. पृथिवीं चरामः—wander about the earth. आसादिता—found; met with. तव पुत्रनिवेशने—in the palace of your son. ६. अस्या…मानुषी—a female mortal equal to her in beauty. न विद्यते—does not exist. भ्रुवोः मध्ये—in the midst

[१]श्यामायाः पद्मसंकाशो लक्षितोऽन्तर्हितो मया ।
मलेन संवृतो ह्यस्याश्छन्नोऽभ्रेणेव चन्द्रमाः ॥ ६ ॥
[२]चिह्नभूतो विभूत्यर्थमयं धात्रा विनिर्मितः ।
प्रतिपत्कलुषस्येन्दोर्लेखा नातिविराजते ॥ ७ ॥
[३]न चास्या नश्यते रूपं वपुर्मलसमाचितम् ।
असंस्कृतमभिव्यक्तं भाति काञ्चनसंनिभम् ॥ ८ ॥
[४]अनेन वपुषा बाला पिप्लुनानेन सूचिता ।
लक्षितेयं मया देवी निभृतोऽग्निरिवोष्मणा ॥ ९ ॥

बृहदश्व उवाच ।

[५]तच्छ्रुत्वा वचनं तस्य सुदेवस्य विशांपते ।
सुनन्दा शोधयामास पिप्लुप्रच्छादनं मलम् ॥ १० ॥
[६]स मलेनापकृष्टेन पिप्लुस्तस्या व्यरोचत ।
दमयन्त्यास्तदा व्यभ्रे नभसीव निशाकरः ॥ ११ ॥
[७]पिप्लुं दृष्ट्वा सुनन्दा च राजमाता च भारत ।
रुदन्त्यौ तां परिष्वज्य मुहूर्तमिव तस्थतुः ॥ १२ ॥

---

of or between her eye-brows. सहजः—natural; produced at birth. उत्तमः पिप्लुः—a lovely mole or freckle.

१. श्यामा=every-youthful (damsel). पद्मसंकाशः—lotus-like. अन्तर्हिताः—vanished from sight. संवृतः—covered. २. चिह्नभूतः—formed into a mark. विभूत्यर्थम्—for wealth and prosperity. विनिर्मितः—was formed; was fashioned. प्रति...षस्य—dark on the first day (of the first fortnight). लेखा—crescent. अतिविराजते—gleams brightly. ३. मलसमाचितम्—soiled with dust. असंस्कृत=अ+संस्कृत *past pass. part.* from कृ with सम्; unadorned. अभिव्यक्तम्—plainly; manifestly. ४. अनेन पिप्लुना सूचिता—gifted with that lovely mole. लक्षिता—perceived. निभृतः अग्निः इव—like the hidden fire (betrayed by the heat). ५. शोधयामास—cleared; wiped away. पिप्लु...दनम्—covering the mole. ६. अपकृष्ट—removed. व्यरोचत—shone forth; appeared. व्यभ्रे नभसि—in the cloudless sky. निशाकरः=चन्द्रः । ७. तां परिष्वज्य—closely embracing or clasping her. रुदन्त्यौ—*fem.* nom. dual of the *pres. part.* from रुद् 'to weep'. मुहूर्तमिव—but for a moment.

[1]उत्सृज्य वाष्पं शनकै राजमातेदमब्रवीत् ।
भगिन्या दुहिता मेऽसि पिप्लुनानेन सूचिता ॥ १३ ॥

[2]अहं च तव माता च राज्ञस्तस्य महात्मनः ।
सुते दशार्णाधिपतेः सुदाम्नश्चारुदर्शने ॥ १४ ॥

[3]भीमस्य राज्ञः सा दत्ता वीरबाहोरहं पुनः ।
त्वं तु जाता मया दृष्टा दशार्णेषु पितुर्गृहे ॥ १५ ॥

[4]यथैव ते पितुर्गेहं तथैव मम भाविनि ।
यथैव च ममैश्वर्यं दमयन्ति तथा तव ॥ १६ ॥

[5]तां प्रहृष्टेन मनसा दमयन्ती विशांपते ।
प्रणम्य मातुर्भगिनीमिदं वचनमब्रवीत् ॥ १७ ॥

[6]अज्ञायमानापि सती सुखमस्म्युषिता त्वयि ।
सर्वकामैः सुविहिता रक्ष्यमाणा सदा त्वया ॥ १८ ॥

[7]सुखात् सुखतरो वासो भविष्यति न संशयः ।
चिरविप्रोषितां मातर्मामनुज्ञातुमर्हसि ॥ १९ ॥

[8]दारकौ च हि मे नीतौ वसतस्तत्र बालकौ ।
पित्रा विहीनौ शोकार्तौ मया चैव कथं नु तौ ॥ २० ॥

---

१. बाष्पं उत्सृज्य—shedding tears. शनकैः—gently; slowly. दुहिता—daughter. सूचिता—indicated; pointed out. २. सुते—two daughters. दशार्णाधिपतेः—of the sovereign of the country of Daśārṇa. चारुदर्शने—O you of lovely aspect! ३. वीरबाहुः—'mighty-armed'; here, name of a prince. ४. गेहं=गृहम्. यथैव—तथैव—in tha same way as. ऐश्वर्यम्—supremacy; kingdom. ५. प्रहृष्टेन मनसा—in the gladness of her heart. ६. अज्ञायमानापि सती—though not being known. सुखं उषिता अस्मि—I have dwelt happily. त्वयि...with you; in your palace. सर्वकामैः सुविहिता—well-supplied with all wants. ७. सुखतरः—more pleasant. वासः—dwelling; abode. चिरविप्रोषिताम्—long banished; long absent. मां अनुज्ञातुं अर्हसि—You should please give me leave to go. ८. बालकौ—young; tender. विहीन—separated from; orphaned of.

[१]यदि चापि प्रियं किंचिन्मयि कर्तुमिहेच्छसि ।
विदर्भान् यातुमिच्छामि शीघ्रं मे यानमादिश ॥ २१ ॥
[२]वाढमित्येव तामुक्त्वा हृष्टा मातृष्वसा नृप ।
गुप्तां वलेन महता पुत्रस्यानुमते ततः ॥ २२ ॥
[३]प्रास्थापयद् राजमाता श्रीमतीं नरवाहिना ।
यानेन भरतश्रेष्ठ स्वन्नपानपरिच्छदाम् ॥ २३ ॥
[४]ततः सा नचिरादेव विदर्भानगमत् पुनः ।
तां तु वन्धुजनः सर्वः प्रहृष्टः समपूजयत् ॥ २४ ॥
[५]सर्वान् कुशलिनो दृष्ट्वा वान्धवान् दारकौ च तौ ।
मातरं पितरं चोभौ सर्वं चैव सखीजनम् ॥ २५ ॥
[६]देवताः पूजयामास ब्राह्मणांश्च यशस्विनी ।
परेण विधिना देवी दमयन्ती विशांपते ॥ २६ ॥
[७]अतर्पयत् सुदेवं च गोसहस्रेण पार्थिवः ।
प्रीतो दृष्ट्वैव तनयां ग्रामेण द्रविणेन च ॥ २७ ॥
[८]सा व्युष्टा रजनीं तत्र पितुर्वेश्मनि भाविनी ।
विश्रान्ता मातरं राजन्निदं वचनमब्रवीत् ॥ २८ ॥

---

१. मयि किंचित् प्रियं कर्तुम्—to grant any favaur to me. यानं आदिश—Order a vehicle or carriage (to be kept ready). २. वाढम्—very well; be it so. मातृष्वसा—maternal aunt. महता वलेन गुप्तम्—guarded by a mighty army. पुत्रस्य अनुमते—with the consent or approval of her son. ३. प्रास्थापयत्—sent; despatched. श्रीमतीम्—fortunate; happy. नरवाहिना—carried by men. यानेन—in a vehicle or carriage. स्वन्न...च्छदाम्—provided with excellent food, drink and apparel (परिच्छद). ४. नचिरात् एव—within a very short time. अगमत्—*Aorist* 3rd sing. of गम् 'to go'. समपूजयत्—honoured; greeted. ५. कुशलिनः—well, in good health. ६. यशस्विनी—that illustrious lady. परेण विधिना—with a great ceremony. ७. अतर्पयत्—*Imperf.* 3rd sing. of the *caus.* of तृप्; satisfied. गोसहस्रेण—with a thousand cows. प्रीतः—pleased; glad. ८. व्युष्टा = व्युषिता । lodged. रजनीम्—for the night. विश्रान्ता—after taking rest.

[1]मां चेदिच्छसि जीवन्तीं मातः सत्यं ब्रवीमि ते ।
नरवीरस्य चैतस्य नलस्यानयने यत ॥ २९ ॥
[2]दमयन्त्या तथोक्ता तु सा देवी भृशदुःखिता ।
बाष्पेणापिहिता राजन् नोत्तरं किंचिदब्रवीत् ॥ ३० ॥
[3]तदवस्थां तु तां दृष्ट्वा सर्वमन्तःपुरं तदा ।
हाहाभूतमतीवासीद् भृशं च प्ररुरोद ह ॥ ३१ ॥
[4]ततो भीमं महाराजं भार्या वचनमब्रवीत् ।
दमयन्ती तव सुता भर्तारमनुशोचति ॥ ३२ ॥
[5]अपकृष्य च लज्जां सा स्वयमुक्तवती नृप ।
प्रयतन्तु तव प्रेष्याः पुण्यश्लोकस्य मार्गणे ॥ ३३ ॥
[6]तया प्रदेशितो राजा ब्राह्मणान् वशवर्तिनः ।
प्रास्थापयद् दिशः सर्वा यतध्वं नलमार्गणे ॥ ३४ ॥
[7]ततो विदर्भाधिपतेर्नियोगाद् ब्राह्मणास्तदा ।
दमयन्तीमथो सृत्वा प्रस्थिताः स्मेत्यथाब्रुवन् ॥ ३५ ॥
[8]अथ तानब्रवीद् भैमी सर्वराष्ट्रेष्विदं वचः ।
ब्रूयास्त जनसंसत्सु तत्र तत्र पुनः पुनः ॥ ३६ ॥

---

१. मां चे...वन्तीम्—if you desire that I should live. नरवीर—a hero of a man; a heroic man. आनयने यत (=यतस्व)—endeavour to bring him home. २. भृशदुःखिता—very much afflicted; extremely sorrowful. बाष्पेण अपिहिता—bathed in tears; suffused with tears. ३. तदवस्थाम्—सा अवस्था यस्याः ताम्। बहु० स० 'in that condition.' अन्तःपुरम्—the private apartments of a palace; the harem. हाहाभूतम्—was full of or filled with woeful shrieks. भृशम्—exceedingly; very much. ४. भर्तारं अनुशोचति—is mourning for her husband. ५. लज्जां अपकृष्य—having discarded shame. प्रेष्याः—messengers; servants. मार्गणे—in search of. ६. प्रदेशितः—urged; directed. वशवर्तिनः—obedient; submissive to authority. सर्वाः दिशः—over all the quarters. यत...र्गणे—strive in search of Nala. ७. नियोगात्—at the mandate of; by the order of. सृत्वा=having approached. प्रस्थिताः स्म—we are now about to set out. ८. सर्वराष्ट्रेषु—in all the

[1]क्व नु त्वं कितव च्छित्त्वा वस्त्रार्धं प्रस्थितो मम ।
उत्सृज्य विपिने सुप्तामनुरक्तां प्रियां प्रिय ॥ ३७ ॥
[2]सा वै यथा समादिष्टा तथास्ते त्वत्प्रतीक्षिणी ।
दह्यमाना भृशं बाला वस्त्रार्धेनाभिसंवृता ॥ ३८ ॥
[3]तस्या रुदन्त्याः सततं तेन शोकेन पार्थिव ।
प्रसादं कुरु वै वीर प्रतिवाक्यं वदस्व च ॥ ३९ ॥
[4]एवमन्यच्च वक्तव्यं कृपां कुर्याद् यथा मयि ।
वायुना धूयमानो हि वनं दहति पावकः ॥ ४० ॥
[5]भर्तव्या रक्षणीया च पत्नी हि पतिना सदा ।
तन्नष्टमुभयं कस्माद् धर्मज्ञस्य सतस्तव ॥ ४१ ॥
[6]ख्यातः प्राज्ञः कुलीनश्च सानुक्रोशो भवान् सदा ।
संवृत्तो निरनुक्रोशः शङ्के मद्भाग्यसंक्षयात् ॥ ४२ ॥

---

kingdoms. ब्रूयास्त—*Benedictive* 2nd per. plu. of ब्रू; announce; declare. जनसंसत्सु—in the assemblies of men. तत्र तत्र—in those various places; wheresoever.

१. कितव—O you rogue! It is often used as an expression of endearment or coquetry. छित्त्वा—severing off. विपिने=अरण्ये. २. तथा आस्ते । त्वत्प्रतीक्षिणी—waiting for you. भृशं दह्यमानः—being greatly tormented. ३. तस्याः रुदन्त्याः प्रसादं कुरु—Show kindness to her who is weeping. प्रतिवाक्यं वदस्व—give an answer or reply. ४. एवम...क्तव्यम्—be this also said in addition. कृपां...मायि—that he may be compassionate towards me. वायुना धूयमानः—being fanned by the wind. पावकः=अग्निः । ५. भर्तव्या—is to be supported. कस्मात् उभयं नष्टं तव—Why have both these circumstances or duties been forgotten by you, as (i) you have abandoned your wife in the forest and (ii) you have left her unsupported? धर्मज्ञस्य सतः तव—though you are skilled in every duty. ६. भवान् ख्यातः=you are called; you are celebrated (as wise, nobly born, etc.). सानुक्रोशः—compassionate; merciful. निरनु...वृत्तः—You have become merciless. शङ्के—I suspect; I am afraid. मद्भाग्यसंक्षयात्—through the decline of my fortune.

[1]तत्कुरुष्व नरव्याघ्र दयां मयि नरेश्वर ।
आनृशंस्यं परो धर्मस्त्वत्त एव मया श्रुतः ॥ ४३ ॥
[2]एवं ब्रुवाणान् यदि वः प्रतिब्रूयाद्धि कश्चन ।
स नरः सर्वथा ज्ञेयः कश्चासौ क्व च वर्तते ॥ ४४ ॥
[3]यश्चैवं वचनं श्रुत्वा ब्रूयात् प्रतिवचो नरः ।
तदादाय वचस्तस्य ममावेद्यं द्विजोत्तमाः ॥ ४५ ॥
[4]यथा च वो न जानीयाद् ब्रुवतो मम शासनात् ।
पुनरागमनं चैव तथा कार्यमतन्द्रितैः ॥ ४६ ॥
[5]यदि वासौ समृद्धः स्याद् यदि वाप्यधनो भवेत् ।
यदि वाप्यर्थकामः स्याज्ज्ञेयं तस्य चिकीर्षितम् ॥ ४७ ॥
[6]एवमुक्तास्त्वगच्छंस्ते ब्राह्मणाः सर्वतो दिशः ।
नलं मृगयितुं राजंस्तदा व्यसनिनं तथा ॥ ४८ ॥
[7]ते पुराणि सराष्ट्राणि ग्रामान् घोषांस्तथाश्रमान् ।
अन्वेषन्तो नलं राजन् नाधिजग्मुर्द्विजातयः ॥ ४९ ॥
[8]तच्च वाक्यं तथा सर्वे तत्र तत्र विशांपते ।
श्रावयांचक्रिरे विप्रा दमयन्त्या यथेरितम् ॥ ५० ॥

॥ इति नलोपाख्याने सप्तदशोऽध्यायः ॥

---

१. आनृशंस्यं परो धर्मः—mercy is the highest duty. त्वत्तः एव—from you alone. २. Construe—यदि एवं ब्रुवाणान् वः कश्चन प्रतिब्रूयात् । etc. सर्वथा—at all cost; by all means. ३. प्रतिवचः ब्रूयात्—would give a reply. तत् मम आवेद्यम्—it should be announced to me. ४. L. 1—lest he should perhaps discover that you speak at my behest. पुन...चैव—that you would again come back to me. अनन्द्रित—being active; unwearied. ५. यदि वा—whether. चिकीर्षितम्—*Past pass. part.* from the *Desider.* of कृ; 'design or intention.' ६. तथा व्यसनिनम्—fallen into calamity in that way. ७. सराष्ट्राणि—along with the kingdoms. घोषान्—stations of herdsmen; hamlets. नलं अन्वेषन्तः—seeking Nala. न अधिजग्मुः—they did not find or come across. द्विजातयः= ब्राह्मणाः । ८. श्रावयांचक्रिरे—*Peri. perf.* 3rd plu. from the *caus.* of श्रु; they caused to be heard; they proclaimed. ईरितम्—told; uttered. *Past pass. part.* from ईर् 10 U.

अष्टादशोऽध्यायः

बृहदश्व उवाच ।

[1]अथ दीर्घस्य कालस्य पर्णादो नाम वै द्विजः ।
प्रत्येत्य नगरं भैमीमिदं वचनमब्रवीत् ॥ १ ॥
[2]नैषधं मृगयाणेन दमयन्ति मया नलम् ।
अयोध्यां नगरीं गत्वा भाङ्गासुरिमुपस्थितः ॥ २ ॥
[3]श्रावितश्च मया वाक्यं त्वदीयं स महामते ।
ऋतुपर्णो महाभागो यथोक्तं वरवर्णिनि ॥ ३ ॥
[4]तच्छ्रुत्वा नाब्रवीत् किंचिदृतुपर्णो नराधिपः ।
न च पारिषदः कश्चिद् भाष्यमाणो मयासकृत् ॥ ४ ॥
[5]अनुज्ञातं तु मां राज्ञा विजने कश्चिदब्रवीत् ।
ऋतुपर्णस्य पुरुषो वाहुको नाम नामतः ॥ ५ ॥
[6]सूतस्तस्य नरेन्द्रस्य विरूपो ह्रस्ववाहुकः ।
शीघ्रयानेषु कुशलो मिष्टकर्ता च भोजने ॥ ६ ॥
[7]स विनिःश्वस्य वहुशो रुदित्वा च पुनः पुनः ।
कुशलं चैव मां पृष्ट्वा पश्चादिदमभाषत ॥ ७ ॥

---

१. दीर्घस्य कालस्य—after a long time. प्रत्येत्य—*Absol.* from इ with प्रति and आ; having returned. २. मृगयाणेन मया—while searching for (Nala). भाङ्गासुरिम्—the son of king Bhangāsura. उपस्थितः—approached. ३. श्रावितः—was made to hear. यथोक्तम्—as told before. वरवर्णिनि—O fair-complexioned lady! ४. पारिषदः—a spectator, member of an assembly. भाष्यमाणः—being addressed. असकृत्—several times. ५. अनुज्ञातम्—permitted to depart; dismissed. विजने—in private; in a private place. नामतः—by name; named. ६. सूतः—a charioteer. विरूपः—deformed. ह्रस्ववाहुकः—ह्रस्वः वाहुः यस्य सः। 'short-armed'. शीघ्रयानेषु कुशलः—skilled or clever in driving chariots with great speed. मिष्टकर्ता—one who prepares dainties; a skilful cook. ७. वहुशः विनिःश्वस्य—frequently heaving a sigh.

[1]वैषम्यमपि संप्राप्ता गोपायन्ति कुलस्त्रियः ।
आत्मानमात्मना सत्यो जितस्वर्गा न संशयः ॥ ८ ॥
[2]रहिता भर्तृभिश्चैव न क्रुध्यन्ति कदाचन ।
प्राणांश्चारित्रकवचान् धारयन्ति वरस्त्रियः ॥ ९ ॥
[3]विषमस्थेन मूढेन परिभ्रष्टसुखेन च ।
यत् सा तेन परित्यक्ता तत्र न क्रोद्धुमर्हति ॥ १० ॥
[4]प्राणयात्रां परिप्रेप्सोः शकुनैर्हृतवाससः ।
आधिभिर्दह्यमानस्य श्यामा न क्रोद्धुमर्हति ॥ ११ ॥
[5]सत्कृतासत्कृता वापि पतिं दृष्ट्वा तथागतम् ।
भ्रष्टराज्यं श्रिया हीनं क्षुधितं व्यसनाप्लुतम् ॥ १२ ॥
[6]तस्य तद् वचनं श्रुत्वा त्वरितोऽहमिहागतः ।
श्रुत्वा प्रमाणं भवती राज्ञश्चैव निवेदय ॥ १३ ॥
[7]एतच्छ्रुत्वाश्रुपूर्णाक्षी पर्णादस्य विशांपते ।
दमयन्ती रहोऽभ्येत्य मातरं प्रत्यभाषत ॥ १४ ॥

---

१. वैषम्यं अपि संप्राप्ता—though reduced to grave misery. कुलस्त्रियः—noble women. आत्मानं आत्मना गोपायन्ति—preserve mastery over their own selves. सत्यः—nom. plu. of सती; being virtuous. जितस्वर्गाः—who have won or obtained heaven. २. रहिताः—abandoned; deserted. चारित्रकवचान्—whose armour is their virtuous conduct; cased in the armour of chastity. वरस्त्रियः—excellent women. ३. विषमस्थेन—involved in calamity. परिभ्रष्टसुखेन—deprived of his pleasures. परित्यक्ता—deserted. न क्रोद्धुं अर्हसि—will not yield to anger. ४. प्राणयात्रां परिप्रेप्सोः—desirous of obtaining subsistence. शकुनैः हृतवाससः—with the garment carried off by birds. आधिभिः—by agony. ५. सत्कृता—well-treated. तथागतम्—in that condition. श्रिया हीनम्—despoiled of bliss. व्यसनाप्लुतम्—overwhelmed with calamity. ६. त्वरितः—hastening; quick. श्रुत्वा भवती प्रमाणम्—after hearing this it is yours now to decide (what to do). ७. रहः—secretly; in private. अभ्येत्य—*Absol.* from इ with अभि and आ; having approached.

[1]अयमर्थो न संवेद्यो भीमे मातः कथंचन ।
त्वत्संनिधौ नियोक्ष्येऽहं सुदेवं द्विजसत्तमम् ॥ १५ ॥
[2]यथा न नृपतिर्भीमः प्रतिपद्येत मे मतिम् ।
तथा त्वया प्रयत्तव्यं मम चेत् प्रियमिच्छसि ॥ १६ ॥
[3]यथा चाहं समानीता सुदेवेनाशु बान्धवान् ।
तेनैव मङ्गलेनाशु सुदेवो यातु मा चिरम् ।
समानेतुं नलं मातरयोध्यां नगरीमितः ॥ १७ ॥
[4]विश्रान्तं तु ततः पश्चात् पर्णादं द्विजसत्तमम् ।
अर्चयामास वैदर्भी धनेनातीव भाविनी ॥ १८ ॥
[5]नले चेहागते विप्र भूयो दास्यामि ते वसु ।
त्वया हि मे बहु कृतं यथा नान्यः करिष्यति ।
यद् भर्त्राहं समेष्यामि शीघ्रमेव द्विजोत्तम ॥ १९ ॥
[6]स एवमुक्तोऽथाश्वास्य आशीर्वादैः सुमङ्गलैः ।
गृहानुपययौ चापि कृतार्थः सुमहामनाः ॥ २० ॥

---

१. अयं अर्थः न संवेद्यः—this matter should not be made known (to Bhīma). त्वत्संनिधौ नियोक्ष्ये—I will enjoin in your presence. २. L. 1—that king Bhīma may not ascertain my design or intention. तथा…त्तव्यम्—You must endeavor in that direction (if you desire to do me good). प्रयत्तव्यं ought *properly* to be प्रयतितव्यम्. ३. आशु—quickly. तेनैव मङ्गलेन—with the same good fortune. मा चिरम्—without delay. समानेतुम्—to bring home. ४. विश्रान्तम्—resting from his toil. अर्चयामास—honoured. ५. नले चेहागते—when Nala returns here. भूयो वसु ते दास्यामि—I will give you richer guerdon. मे बहु कृतं—(You have) achieved much for me. भर्त्रा समेष्यामि—I shall meet with my husband. ६. आश्वास्य—having cheered (her) up. आशीर्वादैः सुमङ्गलैः—with very auspicious benedictions or blessings. गृहान्—house; (also, a wife). *Note* that when गृह is used in the plural, it generally signifies '*home*', and is always masculine. उपययौ—returned. कृतार्थः—with his object accomplished. सुमहामनाः—very high-minded.

[1]ततः सुदेवमाभाष्य दमयन्ती युधिष्ठिर ।
अब्रवीत् संनिधौ मातुर्दुःखशोकसमन्विता ॥ २१ ॥
[2]गत्वा सुदेव नगरीमयोध्यावासिनं नृपम् ।
ऋतुपर्णं वचो ब्रूहि संपतन्निव कामगः ॥ २२ ॥
[3]आस्थास्यति पुनर्भैमी दमयन्ती स्वयंवरम् ।
तत्र गच्छन्ति राजानो राजपुत्राश्च सर्वशः ॥ २३ ॥
[4]तथा च गणितः कालः श्वोभूते स भविष्यति ।
यदि संभावनीयस्ते गच्छ शीघ्रमरिंदम ॥ २४ ॥
[5]सूर्योदये द्वितीयं सा भर्तारं वरयिष्यति ।
न हि स ज्ञायते वीरो नलो जीवति वा न वा ॥ २५ ॥
[6]एवं तया यथोक्तो वै गत्वा राजानमब्रवीत् ।
ऋतुपर्णं महाराज सुदेवो ब्राह्मणस्तदा ॥ २६ ॥

॥ इति नलोपाख्याने अष्टादशोऽध्यायः ॥

नवदशोऽध्यायः

बृहदश्व उवाच ।

[1]श्रुत्वा वचः सुदेवस्य ऋतुपर्णो नराधिपः ।
सान्त्वयञ्श्लक्ष्णया वाचा बाहुकं प्रत्यभाषत ॥ १ ॥

---

१. आभाष्य—having addressed or spoken to. दुःख...न्विता—filled with pain and sorrow. २. अयोध्यावासिनम्—inhabiting Ayodhyā. संपतन् इव कामगः—arriving there as a casual visitor. कामगः—one who travels about without any specific purpose. ३. आस्थास्यति—will perform. सर्वशः—from all directions. ४. कालः गणितः—time is calculated or reckoned. श्वोभूते—at tomorrow's dawn; on its being tomorrow. सः=स्वयंवरः—(a bridal). ते संभावनीयः—to be honoured with your presence. ५. सूर्योदये—at sunrise. सः न ज्ञायते—he is not known; no one knows about him. ६. यथोक्तः—according as he was told; according to her request. श्लक्ष्णया वाचा सान्त्वयन्—flattering (Bāhuka) with bland words.

[१]विदर्भान् यातुमिच्छामि दमयन्त्याः स्वयंवरम् ।
एकाह्ना हयतत्त्वज्ञ मन्यसे यदि बाहुक ॥ २ ॥
[२]एवमुक्तस्य कौन्तेय तेन राज्ञा नलस्य ह ।
व्यदीर्यत मनो दुःखात् प्रदध्यौ च महामनाः ॥ ३ ॥
[३]दमयन्ती वदेदेतत् कुर्याद् दुःखेन मोहिता ।
अस्मदर्थे भवेद् वायमुपायश्चिन्तितो महान् ॥ ४ ॥
[४]नृशंसं बत वैदर्भी कर्तुकामा तपस्विनी ।
मया क्षुद्रेण निकृता कृपणा पापबुद्धिना ॥ ५ ॥
[५]स्त्रीस्वभावश्चलो लोके मम दोषश्च दारुणः ।
स्यादेवमपि कुर्यात् सा विवासाद् गतसौहृदा ॥ ६ ॥
[६]मम शोकेन संविग्ना नैराश्यात् तनुमध्यमा ।
नैवं सा कर्हिचित् कुर्यात् सापत्या च विशेषतः ॥ ७ ॥
[७]यदत्र सत्यं वासत्यं गत्वा वेत्स्यामि निश्चयम् ।
ऋतुपर्णस्य वै काममात्मार्थं च करोम्यहम् ॥ ८ ॥
[८]इति निश्चित्य मनसा बाहुको दीनमानसः ।
कृताञ्जलिरुवाचेदमृतुपर्णं नराधिपम् ॥ ९ ॥

---

१. एकाह्ना—in one day. हयतत्त्वज्ञ—O you skilled in horses! यदि मन्यसे—if you think it (possible). २. व्यदीर्यत—*Imperf.* 3rd sing. of the *pass.* of दॄ with वि; 'was torn asunder'. प्रदध्यौ—thought. महामनाः—lofty-minded. ३. दुःखेन मोहिता—stupefied by grief. महान् उपायः चिन्तितः—a great stratagem is devised. अस्मदर्थे—for my sake. ४. नृशंसं कर्तुकामा—driven to do an unholy act. निकृता—wronged. क्षुद्र—base; vile. कृपणा—miserable; wretched. ५. स्त्रीस्वभावः—a woman's disposition. चलः—fickle; changeable. मम...रुणः—My offence is also grievous. स्यादे...सा—Hence he might thus act ignobly. विवासात्—in consequence of her exile. गतसौहृदा—being bereft of friends. ६. संविग्ना—disturbed in mind. नैराश्यात्—through despair. तनुमध्यमा—of graceful waist. न कर्हिचित्—never. सापत्या...षतः—especially as she has children. ७. निश्चयं वेत्स्यामि—I shall know the truth. कामं करोमि—shall obey the will of. आत्मार्थम्—for my own sake. ८. दीनमानसः—with the mind miserable. कृताञ्जलिः—with hands folded reverentially.

[1]प्रतिजानामि ते वाक्यं गमिष्यामि नराधिप ।
एकाह्ना पुरुषव्याघ्र विदर्भनगरीं नृप ॥ १० ॥
[2]ततः परीक्षामश्वानां चक्रे राजन् स बाहुकः ।
अश्वशालामुपागम्य भाङ्गासुरिनृपाज्ञया ॥ ११ ॥
[3]स त्वर्यमाणो बहुश ऋतुपर्णेन बाहुकः ।
अश्वान् जिज्ञासमानो वै विचार्य च पुनः पुनः ।
अध्यगच्छत् कृशानश्वान् समर्थानध्वनि क्षमान् ॥ १२ ॥
[4]तेजोबलसमायुक्तान् कुलशीलसमन्वितान् ।
वर्जितांल्लक्षणैर्हीनैः पृथुप्रोथान् महाहनून् ।
शुद्धान् दशभिरावर्तैः सिन्धुजान् वातरंहसः ॥ १३ ॥
[5]दृष्ट्वा तानब्रवीद् राजा किंचित् कोपसमन्वितः ।
किमिदं प्रार्थितं कर्तुं प्रलब्धव्या न ते वयम् ॥ १४ ॥
[6]कथमल्पबलप्राणा वक्ष्यन्तीमे हया मम ।
महदध्वानमपि च गन्तव्यं कथमीदृशैः ॥ १५ ॥

---

१. प्रतिजानामि—I assent to; I agree to. एकाह्ना—एकेन अह्ना। 'in one day'. २. परीक्षां चक्रे—made a close inspection. अश्वशाला—a stable for horses. भाङ्गा...ज्ञया—at the command of the king Bhāngāsuri. ३. त्वर्यमाणः—being urged. जिज्ञासमानः—*Pres. part.* from the *desider.* of ज्ञा A. 'desirous of testing.' विचार्य—*Absol.* from the *Caus.* of चर् with वि; 'having deliberated'. अध्यगच्छत्—approached; found. कृश—slender; thin. अध्वनि समर्थान् क्षमान् (च)—fit and powerful for the road. ४. तेजो...युक्तान्—endowed with spirit and strength. कुल...तान्—endued with good breeding and good temper. हीनैः लक्षणैः वर्जितान्—devoid of inferior characteristics. पृथुप्रोथान्—having broad nostrils. महाहनून्—possessed of big chins. दशभिः आवर्तैः शुद्धान्—faultless on account of the ten marks of excellence (आवर्तः lit.=a whirlpool). सिन्धुजान्—bred or reared in Sindh. वातरंहसः—fleet as wind. वातस्य रंहः इव रंहः येषां तान्। ५. किंचि...न्वितः—slightly angry. किं...कर्तुम्—Is this that is required to be done? प्रलब्धव्याः—should be deceived. ६. अल्पबलप्राणाः—slight in strength and vigour. वक्ष्यन्ति—2nd *Fut.* 3rd plu. of वह् 'to carry'. महदध्वानम्—long journey.

बाहुक उवाच ।

[1]एको ललाटे द्वौ मूर्ध्नि द्वौ द्वौ पार्श्वोपपार्श्वयोः ।
द्वौ द्वौ वक्षसि विज्ञेयौ प्रयाणे चैक एव तु ॥ १६ ॥

[2]एते हया गमिष्यन्ति विदर्भान् नात्र संशयः ।
यानन्यान् मन्यसे राजन् ब्रूहि तान् योजयामि ते ॥ १७ ॥

ऋतुपर्ण उवाच ।

[3]त्वमेव हयतत्त्वज्ञः कुशलो ह्यसि बाहुक ।
यान् मन्यसे समर्थांस्त्वं क्षिप्रं तानेव योजय ॥ १८ ॥

बृहदश्व उवाच ।

[4]ततः सदश्वांश्चतुरः कुलशीलसमन्वितान् ।
योजयामास कुशलो जवयुक्तान् रथे नलः ॥ १९ ॥

[5]ततो युक्तं रथं राजा समारोहत् त्वरान्वितः ।
अथ पर्यपतन् भूमौ जानुभिस्ते हयोत्तमाः ॥ २० ॥

[6]ततो नरवरः श्रीमान् नलो राजा विशांपते ।
सान्त्वयामास तानश्वांस्तेजोबलसमन्वितान् ॥ २१ ॥

[7]रश्मिभिश्च समुद्यम्य नलो यातुमियेष सः
सूतमारोप्य वार्ष्णेयं जवमास्थाय वै परम् ॥ २२ ॥

---

१. पार्श्वो...योः—on the right and left flanks. प्रयाणे—on the crupper or the hind part of a horse. These are the several marks of excellence. २. योजयामि—I shall yoke. ३. हयनत्त्वज्ञः—skilled in horses. क्षिप्रम्—quickly. ४. सदश्वान्—good horses. चतुरः—*accu plu.* mas. of चतुर् 'four'. रथे योजयामास—yoked to the chariot. जवयुक्तान्—possessed of fleetness; fleet; swift. ५. त्वरान्वितः—in haste; quick. पर्यपतन्—stooped down. जानुभिः—on their knees. ६. सान्त्वयामास—cheered them up; encouraged them. तेजो...तान्—gifted with both fleetness and strength. समुद्यम्य—*Absol*. from यम् with सम् and उद्; 'having curbed'. यातुं इयेष—desired to go. आरोप्य—asking him to mount. परं जवं आस्थाय—resorting to great speed.

ते[1] चोद्यमाना विधिवद् बाहुकेन हयोत्तमाः ।
समुत्पेतुरथाकाशं रथिनं मोहयन्निव ॥ २३ ॥
तथा[2] तु दृष्ट्वा तानश्वान् वहतो वातरंहसः ।
अयोध्याधिपतिः श्रीमान् विस्मयं परमं ययौ ॥ २४ ॥
रथघोषं[3] तु तं श्रुत्वा हयसंग्रहणं च तत् ।
वार्ष्णेयश्चिन्तयामास बाहुकस्य हयज्ञताम् ॥ २५ ॥
किं[4] नु स्यान्मातलिरयं देवराजस्य सारथिः ।
तथा तल्लक्षणं वीरे बाहुके दृश्यते महत् ॥ २६ ॥
शालिहोत्रोऽथ[5] किं नु स्याद्धयानां कुलतत्त्ववित् ।
मानुषं समनुप्राप्तो वपुः परमशोभनम् ॥ २७ ॥
उताहोस्विद्[6] भवेद् राजा नलः परपुरंजयः ।
सोऽयं नृपतिरायात इत्येवं समचिन्तयत् ॥ २८ ॥
अथवा[7] यां नलो वेद विद्यां तामेव बाहुकः ।
तुल्यं हि लक्षये ज्ञानं बाहुकस्य नलस्य च ॥ २९ ॥
अपि[8] चेदं वयस्तुल्यं बाहुकस्य नलस्य च ।
नायं नलो महावीर्यस्तद्विद्यश्च भविष्यति ॥ ३० ॥

---

१. चोद्यमानाः—*Pres. part.* from the *Caus. pass.* of चुद्; being urged. विधिवत्—according to rule. आकाशं समुत्पेतुः—leaped up or sprang into the sky. रथिनं मोहयन्निव—as though stupefying the rider (or charioteer). २. वहतः—*Accus. plu.* 'conveying.' विस्मयं परमं ययौ—was greatly astonished. ३. रथघोषम्—rumbling or rattling of the chariot. हयसंग्रहणम्—curbing of the horses; guiding of the reins. हयज्ञताम्—knowledge of horses. ४ मातलिः—the name of the chorioteer of Indra (देवराज). तल्लक्षणम्—the mark of him. ५. शालिहोत्रः—name of a personage skilled in horses. किं नु स्यात्—may he be? कुलतत्त्ववित्—skilful in the breed and strength (of steeds). मानुषं वपुः समनुप्राप्तः—has assumed a human form. परमशोभनम्—very glorious. ६. उताहोस्वित्—or rather. परपुरंजयः—conqueror of the cities of his enemies. समचिन्तयत्—he reflected. ७. तुल्यं ज्ञानं लक्षये—the knowledge (of both) seems to me to be equal. ८. महावीर्यः—possessed of great valour. तद्विद्यः—possessing his knowledge.

[1]प्रच्छन्ना हि महात्मानः चरन्ति पृथिवीमिमाम्।
दैवेन विधिना युक्ताः प्रच्छन्नाश्चापि रूपतः ॥ ३१ ॥
[2]भवेन्न मतिभेदो मे गात्रवैरूप्यतां प्रति।
प्रमाणात् परिहीनस्तु भवेदिति मतिर्मम ॥ ३२ ॥
[3]वयःप्रमाणं तत्तुल्यं रूपेण तु विपर्ययः।
नलं सर्वगुणैर्युक्तं मन्ये बाहुकमन्ततः ॥ ३३ ॥
[4]एवं विचार्य बहुशो वार्ष्णेयः पर्यचिन्तयत्।
हृदयेन महाराज पुण्यश्लोकस्य सारथिः ॥ ३४ ॥
[5]ऋतुपर्णस्तु राजेन्द्रो बाहुकस्य हयज्ञताम्।
चिन्तयन् मुमुदे राजा सहवार्ष्णेयसारथिः ॥ ३५ ॥
[6]ऐकाग्र्यं च तथोत्साहं हयसंग्रहणे च तत्।
परं यत्नं च संप्रेक्ष्य परां मुदमवाप ह ॥ ३६ ॥

॥ इति नलोख्याने नवदशोऽध्यायः ॥

विंशतितमोऽध्यायः

बृहदश्व उवाच।

[7]स नदीः पर्वतांश्चैव वनानि च सरांसि च।
अचिरेणातिचक्राम खेचरः खे चरन्निव ॥ १ ॥

---

१. प्रच्छन्नाः चरन्ति—are wandering disguised. महात्मानः—high-minded people. दैवेन विधिना युक्ताः—endowed with divine nature. प्रच्छ...पतः—but disguised in earthly forms. २. मतिभेदः—difference of opinion. गात्रवैरूप्यतां प्रति—with regard to his deformity of body. प्रमाणात् परिहीनः—devoid of proof; but for the proof. मतिः—opinion. ३. वयःप्रमाणम्—measure or length of life; age. विपर्ययः—contrariety; difference. अन्ततः—in the end; finally. ४. हृदयेन पर्यचिन्तयत्—reflected in his mind. ५. हयज्ञतां चिन्तयन्—thinking of his knowledge about horses. ऐकाग्र्यम्—also attention to one object; concentration. हयसंग्रहणे उत्साहम्—the energy or skill in curbing the steeds. परां मुदं अवाप—he obtained considerable delight. ७. अचिरेण—within a very short time. अतिचक्राम—passed through. खेचरः...इव—like a bird (खेचरः) moving in the sky (खे).

[1]तथा प्रयाते तु रथे तदा भाङ्गासुरिर्नृपः ।
उत्तरीयमधोऽपश्यद् भ्रष्टं परपुरंजयः ॥ २ ॥
[2]ततः स त्वरमाणस्तु पटे निपतिते तदा ।
ग्रहीष्यामीति तं राजा नलमाह महामनाः ॥ ३ ॥
[3]निगृह्णीष्व महाबुद्धे हयानेतान् महाजवान् ।
वार्ष्णेयो यावदेतं मे पटमानयतामिह ॥ ४ ॥
[4]नलस्तं प्रत्युवाचाथ दूरे भ्रष्टः पटस्तव ।
योजनं समतिक्रान्तो नाहर्तुं शक्यते पुनः ॥ ५ ॥
[5]एवमुक्तो नलेनाथ तदा भाङ्गासुरिर्नृपः ।
आससाद वने राजन् फलवन्तं विभीतकम् ॥ ६ ॥
[6]तं दृष्ट्वा बाहुकं राजा त्वरमाणोऽभ्यभाषत ।
ममापि सूत पश्य त्वं संख्याने परमं बलम् ॥ ७ ॥
[7]सर्वः सर्वं न जानाति सर्वज्ञो नास्ति कश्चन ।
नैकत्र परिणिष्ठास्ति ज्ञानस्य पुरुषे क्वचित् ॥ ८ ॥
[8]वृक्षेऽस्मिन् यानि पर्णानि फलान्यपि च बाहुक ।
पतितानि च यान्यत्र तत्रैकमधिकं शतम् ॥ ९ ॥

---

१. उत्तरीयं...भ्रष्टम्—saw his upper garment fallen down (from the chariot). २. पटे निपनिते—when the garment fell down. ग्रहीष्यामि—I will take it up. ३. निगृह्णीष्व—hold in check; rein in. महाजवान्—of great speed; very fleet. यावत्—in the meantime. आनयनाम्—*Impera.* 3rd sing. Atm. from नी with आ; 'let him bring it back'. ४. दूरे भ्रष्टः—fallen at a great distance. योजनं समतिक्रान्तः—it has passed beyond a *yojana* (or five miles). आहर्तुम्—to be taken up or picked up. N. B. When the root शक् is used in the *pass.* voice, it gives a *passive sense* to the *infinitive*. ५. आससाद—approached; came to. फलवन्तम्—frugiferous; covered with fruit. विभीतकम्—the Vibhītaka-tree. ६. संख्याने—in counting; in numbering. बलम्—power. ७. सर्वज्ञः—omniscient; knowing everything. परिणिष्ठा—perfect skill or conversancy. क्वचित् पुरुषे—in any man: ८. यानि + अत्र । एकं अधिकं शतम्—one hundred and one.

[१]एकमत्राधिकं पत्रं फलमेकं च बाहुक ।
पञ्चकोट्योऽथ पत्राणां द्वयोरपि च शाखयोः ॥ १० ॥
[२]प्रचिनुह्यस्य शाखे द्वे याश्चाप्यन्याः प्रशाखिकाः ।
आभ्यां फलसहस्रे द्वे पञ्चोनं शतमेव च ॥ ११ ॥
[३]ततो रथमवस्थाप्य राजानं बाहुकोऽब्रवीत् ।
परोक्षमिव मे राजन् कत्थसे शत्रुकर्षण ॥ १२ ॥
[४]प्रत्यक्षमेतत् कर्तास्मि शातयित्वा बिभीतकम् ।
अथात्र गणिते राजन् विद्यते न परोक्षता ॥ १३ ॥
[५]प्रत्यक्षं ते महाराज शातयिष्ये बिभीतकम् ।
अहं हि नाभिजानामि भवेदेवं न वेति च ॥ १४ ॥
[६]संख्यास्यामि फलान्यस्य पश्यतस्ते जनाधिप ।
मुहूर्तमपि वार्ष्णेयो रश्मीन् यच्छतु वाजिनाम् ॥ १५ ॥
[७]तमब्रवीन्नृपः सूतं नायं कालो विलम्बितुम् ।
बाहुकस्त्वब्रवीदेनं परं यत्नं समास्थितः ॥ १६ ॥

---

१. पत्रानां पञ्चकोट्यः—five *crores* (or ten millions) of leaves. द्वयो...खयोः—on both the branches together. २. प्रचिनुहि—gather. प्रशाखिकाः—small branches or twigs. आभ्यां.. मेव च—on these two are fruits five less to two thousand and one hundred. ३. अवस्थाप्य—having stopped; having made to stand still. परोक्षं...त्थसे—What you boast of is all but invisible to me. O king ! परोक्षम्—out of sight; imperceptible. ४. कर्तास्मि—1st *Fut.* 1st sing. of कृ. 'I will make'. प्रत्यक्षम्—visible. शातयित्वा—*Absol.* from the *Caus.* of शद्; having cut down or severed. अथ अत्र गणिते—then when I have strictly counted. विद्यते न परोक्षता—nothing is imperceptible; everything will be clear. ५. प्रत्यक्षं ते—in your presence. अहं...वेति च—I cannot ascertain whether it may or may not be (true). ६. संख्यास्यामि—I shall count or number. पश्यतः ते—*Gen. absol.* while you are looking on. मुहूर्तमपि—but for a moment. वार्ष्णेयो...नाम्—let Vārshṇeya hold the reins or bridles of the steeds. ७. नायं कालः विलम्बितुम्—There is no time to delay; time is none to stay. परं यत्नं समास्थितः—with great effort.

[1]प्रतीक्षस्व मुहूर्तं त्वमथ वा त्वरते भवान् ।
एष याति शिवः पन्था याहि वार्ष्णेयसारथिः ॥ १७ ॥
[2]अब्रवीदृतुपर्णस्तु सान्त्वयन् कुरुनन्दन ।
त्वमिव यन्ता नान्योऽस्ति पृथिव्यामपि वाहुक ॥ १८ ॥
[3]त्वत्कृते यातुमिच्छामि विदर्भान् हयकोविद ।
शरणं त्वां प्रपन्नोऽस्मि न विघ्नं कर्तुमर्हसि ॥ १९ ॥
[4]कामं च ते करिष्यामि यन्मां वक्ष्यासि वाहुक ।
विदर्भान् यदि यात्वाद्य सूर्यं दर्शयितासि मे ॥ २० ॥
[5]अथाब्रवीद् वाहुकस्तं संख्याय च विभीतकम् ।
ततो विदर्भान् यास्यामि कुरुष्वैवं वचो मम ॥ २१ ॥
[6]अकाम इव तं राजा गणयस्वेत्युवाच ह ।
एकदेशं च शाखायाः समादिष्टं मयानघ ॥ २२ ॥
यस्वास्य तत्त्वज्ञ ततस्त्वं प्रीतिमावह ।
वतीर्य रथात् तूर्णं शातयामास तं द्रुमम् ॥ २३ ॥

प्रतीक्षस्व—wait (for a while). अथ...वान्—or rather you proceed further. शिवः पन्थाः—safe road. वार्ष्णेयसारथिः— थिः यस्य सः । 'with वार्ष्णेय as your charioteer.' २. सान्त्व- soothing voice. त्वमिव यन्ता—a charioteer or driver like you. ३. त्वत्कृते—through you; by your guidance. हयकोविद=हयेषु कोविदः । स० त०.—O you skilled in horses! कोविदः=ओकसः विदः । पृषो० स०. शरणं...स्मि—I have placed reliance in you. न विघ्नं...र्हसि— Please do not interrupt our course. ४. कामं...ष्यामि...I shall fulfil your desired object. यदि—if; provided that. दर्शयितासि— you [illegible]. The meaning is that they must reach the country of the Vidarbhas before sun-rise. ५. संख्याय—having counted (the fruits). मम वचः कुरुष्व—grant me my prayer. ६. अकामः इव—rather reluctant or unwilling. एकदेशम्—one part. समा- pointed out. अनघ—O sinless one! ७. तत्त्वज्ञ—O truth- knower; O [illegible] of truth! प्रीतिं आवह—convey joy to yourself; be satisfied. अवतीर्य—alighting. तूर्णम्—quickly. शातयामास—he cut off. द्रुमं=[illegible] tree.

[1]ततः स विस्मयाविष्टो राजानमिदमब्रवीत् ।
गणयित्वा यथोक्तानि तावन्त्येव फलानि च ॥ २४ ॥
[2]अत्यद्भुतमिदं राजन् दृष्टवानस्मि ते बलम् ।
श्रोतुमिच्छामि तां विद्यां यथैतज्ज्ञायते नृप ॥ २५ ॥
[3]तमुवाच ततो राजा त्वरितो गमने नृप ।
विद्ध्यक्षहृदयज्ञं मां संख्याने च विशारदम् ॥ २६ ॥
[4]बाहुकस्तमुवाचाथ देहि विद्यामिमां मम ।
मत्तोऽपि चाश्वहृदयं गृहाण पुरुषर्षभ ॥ २७ ॥
[5]ऋतुपर्णस्ततो राजा बाहुकं कार्यगौरवात् ।
हयज्ञानस्य लोभाच्च तथेत्येवाब्रवीद् वचः ॥ २८ ॥
[6]यथोक्तं त्वं गृहाणेदमक्षाणां हृदयं परम् ।
निक्षेपो मेऽश्वहृदयं त्वयि तिष्ठति बाहुक ॥ २९ ॥
[7]एवमुक्त्वा ददौ विद्यामृतुपर्णो नलाय वै ।
तस्याक्षहृदयज्ञस्य शरीरान्निःसृतः कलिः ।
कर्कोटकविषं तीक्ष्णं मुखात् सततमुद्वमन् ॥ ३० ॥ f leaves.

---

ather.

१. विस्मयाविष्टः—filled with astonishment, wonder. ता ese two just so many. २. अत्यद्भुतम्—quite surprising; extremely ३. अव- ful. दृष्टवान् अस्मि—I have seen or known. ३. गमने त्व शसे— to proceed on his journey. अक्षहृदयज्ञम्—acquainted with the knowledge of dice. विशारद—expert; skilful. ४. देहि विद्याम्— give that knowledge to me; teach me that science. मत्तः अपि— from me too. अश्वहृदयं गृहाण—learn the secret of the steeds. ५. कार्यगौरवात्—on account of the urgency of work; (induced) by his pressing need. लोभः—eager desire. तथा इति एव ५च. अब्र- वीत्—said 'be it so'; consented to the proposal. ६. यथोक्तम्—as promised. हृदयम्—the knowledge. निक्षेपः—a pledge; deposit. Construe—(यत्) अश्वहृदयं त्वयि तिष्ठति (सः) मे निक्षेपः । And the wondrous knowledge of steeds that you possess will be the prope of pensation for me. ७. विद्यां ददौ—taught the sci ti ; imparted the knowledge. निःसृतः—passed out. तीक्ष्णम्—foul; dreadful (venom) मुखा...मन्—continuously vomiting from his mouth.

[1] कलेस्तस्य तदार्तस्य शापाग्निः स विनिःसृतः ।
स तेन कर्षितो राजा दीर्घकालमनात्मवान् ॥ ३१ ॥
[2] ततो विषविमुक्तात्मा स्वं रूपमकरोत् कलिः ।
तं शप्तुमैच्छत् कुपितो निषधाधिपतिर्नलः ॥ ३२ ॥
[3] तमुवाच कलिर्भीतो वेपमानः कृताञ्जलिः ।
कोपं संयच्छ नृपते कीर्तिं दास्यामि ते पराम् ॥ ३३ ॥
[4] इन्द्रसेनस्य जननी कुपिता माशपत् पुरा ।
यदा त्वया परित्यक्ता ततोऽहं भृशपीडितः ॥ ३४ ॥
[5] अवसं त्वयि राजेन्द्र सुदुःखमपराजित ।
विषेण नागराजस्य दह्यमानो दिवानिशम् ॥ ३५ ॥
[6] शरणं त्वां प्रपन्नोऽस्मि शृणु चेदं वचो मम ।
ये च त्वां मनुजा लोके कीर्तयिष्यन्त्यतन्द्रिताः ॥ ३६ ॥
[7] मत्प्रसूतं भयं तेषां न कदाचिद् भविष्यति ।
भयार्तं शरणं यातं यदि मां त्वं न शप्स्यसे ॥ ३७ ॥
[8] एवमुक्तो नलो राजा न्ययच्छत् कोपमात्मनः ।
ततो भीतः कलिः क्षिप्रं प्रविवेश विभीतकम् ॥ ३८ ॥

---

१. आर्त—tormented; tortured. शापाग्निः—the fire of curse. अनात्मवान्—was not himself; was not in his right mind. २. विष...त्मा—whose soul was released from poison. स्वं रूपं अकरोत्—assumed his own form. शप्तुम्—to curse. ३. कोपं संयच्छ—restrain your anger. ४. मा=माम् । इन्द्रसेनस्य जननी=दमयन्ती । इन्द्रसेन is the son of Nala and Damayantī. Construe—पुरा यदा त्वया परित्यक्ता तदा इन्द्रसेनस्य जननी कुपिता (सती) मा (=मां) अशपत् । ततः—thence. भृशपीडितः—very much afflicted. ५. सुदुःखम्—*adv.* in great pain. अपराजित—O unconquered one! दह्यमानः—being afflicted or tormented (by the venom of). ६. शरणं...अस्मि—I have come to you for refuge. कीर्तयिष्यन्ति—2nd *Fut.* 3rd plu. of कृत् 'to celebrate'. अतन्द्रितः—unforgetful; eager. ७. मत्प्रसूतम्—proceeding from me. भयार्तम्—frightened; terrified. शरणं यातम्—fled to you for refuge. ८. न्ययच्छत—curbed; restrained. क्षिप्रम्—quickly.

[१]कलिस्त्वन्यैस्तदादृश्यः कथयन्नैषधेन वै ।
ततो गतज्वरो राजा नैषधः परवीरहा ॥ ३९ ॥
[२]संप्रणष्टे कलौ राजन् संख्याय च फलान्युत ।
मुदा परमया युक्तस्तेजसाथ परेण च ॥ ४० ॥
[३]रथमारुह्य तेजस्वी प्रययौ जवनैर्हयैः ।
विभीतकश्चाप्रशस्तः संवृत्तः कलिसंश्रयात् ॥ ४१ ॥
[४]हयोत्तमानुत्पततो द्विजानिव पुनः पुनः ।
नलः संचोदयामास प्रहृष्टेनान्तरात्मना ॥ ४२ ॥
[५]विदर्भाभिमुखो राजा प्रययौ स महायशाः ।
नले तु समतिक्रान्ते कलिरप्यगमद् गृहम् ॥ ४३ ॥
[६]ततो गतज्वरो राजा नलोऽभूत् पृथिवीपतिः ।
विमुक्तः कलिना राजन् रूपमात्रवियोजितः ॥ ४४ ॥

॥ इति नलोपाख्याने विंशतितमोऽध्यायः ॥

---

१. अन्यैः तदा अदृश्यः—was then invisible to others. नैषधेन कथयन्—while speaking with Nala. कथयन्=कथां कुर्वन् । गतज्वरः—freed from the trouble. परवीरहा—the slayer of the warriors of the enemy. २. संप्रणष्टे कलौ—*Loc. Absol.* 'when कलि disappeared'. संख्याय—having counted. मुदा...युक्ताः—possessed of great joy अथ=as also. Supply युक्तः after परेण च. ३. जवन—fleet; swift. अप्रशस्तः—accursed; worthless. संवृत्तः—became. कलिसंश्रयात्—on account of the entrance of Kali into it. ४. उत्पततः—flying upwards. द्विजान् इव like birds. संचोदयामास—urged on. अन्तरात्मना—with the inner spirit or soul. विदर्भाभिमुखः—with his face towards Vidarbha. नले...क्रान्ते—when Nala passed onwards, or went beyond. ६. रूप...जितः—wanting only his proper from. रूपमात्रेण वियोजितः । तृ० त०.

एकविंशतितमोऽध्यायः

बृहदश्व उवाच ।

[१]ततो विदर्भान् संप्राप्तं सायाह्ने सत्यविक्रमम् ।
ऋतुपर्णं जना राज्ञे भीमाय प्रत्यवेदयन् ॥ १ ॥
[२]स भीमवचनाद् राजा कुण्डिनं प्राविशत् पुरम् ।
नादयन् रथघोषेण सर्वाः सविदिशो दिशः ॥ २ ॥
[३]ततस्तं रथनिर्घोषं नलाश्वास्तत्र शुश्रुवुः ।
श्रुत्वा तु समहृष्यन्त पुरेव नलसंनिधौ ॥ ३ ॥
[४]दमयन्ती तु शुश्राव रथघोषं नलस्य तम् ।
यथा मेघस्य नदतो गम्भीरं जलदागमे ॥ ४ ॥
[५]परं विस्मयमापन्ना श्रुत्वा नादं महास्वनम् ।
नलेन संगृहीतेषु पुरेव नलवाजिषु ॥ ५ ॥
[६]सदृशं हयनिर्घोषं मेने भैमी तथा हयाः ।
प्रासादस्थाश्च शिखिनः शालास्थाश्चैव वारणाः ।
हयाश्च शुश्रुवुस्तस्य रथघोषं महीपतेः ॥ ६ ॥
तं[७] श्रुत्वा रथनिर्घोषं वारणाः शिखिनस्तथा ।
प्रणेदुरुन्मुखा राजन् मेघनाद इवोत्सुकाः ॥ ७ ॥

---

१. संप्राप्तम्—reached; arrived at. सत्यविक्रमम्—of true valour. प्रत्यवेदयन्—announced; declared. २. नादयन्—causing to resound. रथघोषेण—by the rattling of the chariot. सविदिशः—along with the intermediate quarters. ३. समहृष्यन्त—rejoiced. पुरे...निधौ—as before in the presence of Nala. ४. यथा...°दागमे—like a cloud that deeply thunders at the approach of the rainy season. ५. परं...पन्ना—She felt great astonishment; she was thrilled with wonder. महास्वनम्—loud-sounding. नादः—rattle. नलेन...जिषु—as when Nala formerly reined in his horses. ६. निर्घोषः—sound; noise. प्रासा...खिनः—as well as the peacocks standing on the palace. शालास्थाः—standing in the stables. वारणाः—elephants. ७. रथनिर्घोषम्—rumbling sound of

दमयन्त्युवाच ।

[१] यथासौ रथनिर्घोषः पूरयन्निव मेदिनीम् ।
ममाह्लादयते चेतो नल एष महीपतिः ॥ ८ ॥
[२] अद्य चन्द्राभवक्त्रं तं न पश्यामि नलं यदि ।
असंख्येयगुणं वीरं विनङ्क्ष्यामि न संशयः ॥ ९ ॥
[३] यदि चैतस्य वीरस्य बाह्वोर्नाद्याहमन्तरम् ।
प्रविशामि सुखस्पर्शं न भविष्याम्यसंशयम् ॥ १० ॥
[४] यदि मां मेघनिर्घोषो नोपगच्छति नैषधः ।
अद्य चामीकरप्रख्यं प्रवेक्ष्यामि हुताशनम् ॥ ११ ॥
[५] यदि मां सिंहविक्रान्तो मत्तवारणविक्रमः ।
नाभिगच्छति राजेन्द्रो विनङ्क्ष्यामि न संशयः ॥ १२ ॥
[६] न स्मराम्यनृतं किंचिन्न स्मराम्यपकारताम् ।
न च पर्युषितं वाक्यं स्वैरेष्वपि कदाचन ॥ १३ ॥
[७] प्रभुः क्षमावान् वीरश्च दाता चाभ्यधिको नृपैः ।
रहोऽनीचानुवर्ती च क्लीबवन्मम नैषधः ॥ १४ ॥

---

the chariot. प्रणेदुः—*Perf.* 3rd plu. from नद् with प्र; called out; uttered cries. उन्मुखाः=उद्गतानि मुखानि येषां ते। बहु० स०.—'raising their faces upwards'.

१. मेदिनीं पूरयन्निव—filling as it were the entire earth. आह्लादयते—gives delight to; gladdens. २. चन्द्राभवक्त्रम्—with his face resembling the moon. विनङ्क्ष्यामि—2nd *Fut.* 1st sing. from नश् with वि; 'I shall perish'. ३. अन्तरम्—the middle; the space. सुखस्पर्शम्—सुखः स्पर्शः यस्य तत्। pleasant to the touch; thrilling. बाह्वोः अन्तरम्—close embrace. न भविष्यामि—I shall cease to exist. असंशयम्—without doubt. ४. मेघनिर्घोषः—मेघस्य निर्घोषः इव निर्घोषः यस्य सः। बहु० स० 'sounding like a thunder-cloud'. चामीकरप्रख्यम्—bright like gold. ५. प्रवेक्ष्यामि—I shall enter. हुताशनम्—हुतं अशनं यस्य तम्। eater of the burnt-offerings; the fire. ६. अपकारता—wrong; offence. पर्युषितम्—profitless; idle. स्वैरेषु—in his unrestrained or free talk. ७. क्षमावान्—patient; forgiving. नृपैः अभ्यधिकः—greater than, or superior to, kings. रहः—secretly; privately. अनीचानुवर्ती—not following low

[1] गुणांस्तस्य स्मरन्त्या मे तत्परायाः दिवानिशम् ।
हृदयं दीर्यत इदं शोकात् प्रियविनाकृतम् ॥ १५ ॥
[2] एवं विलपमाना सा नष्टसंज्ञेव भारत ।
आरुरोह महद् वेश्म पुण्यश्लोकदिदृक्षया ॥ १६ ॥
[3] ततो मध्यमकक्षायां ददर्श रथमास्थितम् ।
ऋतुपर्णं महीपालं सहवार्ष्णेयबाहुकम् ॥ १७ ॥
[4] ततोऽवतीर्य वार्ष्णेयो बाहुकश्च रथोत्तमात् ।
हयांस्तानवमुच्याथ स्थापयामास वै रथम् ॥ १८ ॥
[5] सोऽवतीर्य रथोपस्थादृतुपर्णो नराधिपः ।
उपतस्थे महाराजं भीमं भीमपराक्रमम् ॥ १९ ॥
[6] तं भीमः प्रतिजग्राह पूजया परया ततः ।
अकस्मात् सहसा प्राप्तं स्त्रीमन्त्रं न स्म विन्दति ॥ २० ॥
[7] किं कार्यं स्वागतं तेऽस्तु राज्ञा पृष्टः स भारत ।
नाभिजज्ञे स नृपतिर्दुहित्रर्थे समागतम् ॥ २१ ॥

---

practices; not acting in a mean manner. क्लीबवत्—like an effeminate person; like a mean fellow.

१. Construe—तस्य गुणान् स्मरन्त्याः दिवानिशं तत्परायाः (च मे)। *Gen. absol.* 'as I call to my mind his virtues and am devotedly attached to him day and night.' दीर्यते—is rent or torn asunder. शोकात्...कृतम्—deserted by my dear-loved through (intense) grief. २. नष्टसंज्ञा इव—as one who has lost his senses. वेश्म—a house. दिदृक्षा = द्रष्टुं इच्छा । *desid.* noun; 'desire to see'. ३. मध्यमकक्षायाम्—in the middle court-yard. आस्थितम्—standing on. सह...कम्—along with वार्ष्णेय and बाहुक. ४. अवमुच्य—having unloosed; having unharnessed. स्थापयामास—stopped; placed. ५. रथोपस्थात्—from the charioteer's seat for driving; from the driving-box. उपतस्थे—went to; approached. भीमपराक्रमम्—भीमः पराक्रमः यस्य तम् । 'of formidable might'. ६. प्रतिजग्राह—received; greeted. परया पूजया—with great hospitality. अकस्मा...प्राप्तम्—arrived unexpectedly without any cause. स्त्रीमन्त्रं...विन्दति—he did not discover the woman's (i. e. his daughter's) stratagem. ७. किं कार्यं...ऽस्तु—

[१]ऋतुपर्णोऽपि राजा स धीमान् सत्यपराक्रमः ।
राजानं राजपुत्रं वा न स्म पश्यति कंचन ।
नैव स्वयंवरकथां न च विप्रसमागमम् ॥ २२ ॥
[२]ततो विगणयन् राजा मनसा कोशलाधिपः ।
आगतोऽस्मीत्युवाचैनं भवन्तमभिवादकः ॥ २३ ॥
[३]राजापि च स्मयन् भीमो मनसा समचिन्तयत् ।
अधिकं योजनशतं तस्यागमनकारणम् ।
ग्रामान् बहूनतिक्रम्य नाध्यगच्छद्यथातथम् ॥ २४ ॥
अल्प[४]कार्यं विनिर्दिष्टं तस्यागमनकारणम् ।
पश्चादुदर्के ज्ञास्यामि कारणं यद् भविष्यति ॥ २५ ॥
[५]नैतदेवं स नृपतिस्तं सत्कृत्य व्यसर्जयत् ।
विश्राम्यतामित्युवाच क्लान्तोऽसीति पुनः पुनः ॥ २६ ॥
[६]स सत्कृतः प्रहृष्टात्मा प्रीतः प्रीतेन पार्थिवः ।
राजप्रेष्यैरनुगतो दिष्टं वेश्म समाविशत् ॥ २७ ॥

Wherefore have you come? Welcome to you! न अभिजज्ञे—He was not aware. दुहित्रर्थे समागतम्—come for his daughter's hand.

१. सत्यपराक्रमः—truly mighty or valorous. न स्म पश्यति—when he did not see. स्वयंवरकथाम्—talk about the bridal ceremony. विप्रसमागमम्—concourse of the Brahmins. २. मनसा विगणयन्—pondering deep within his mind. भवन्तं अभिवादकः—for offering salutation to you. ३. स्मयन्—smiling gently. Construe—तस्य (तत्) यथातथं आगमनकारणं न अध्यगच्छत् । He did not think it to be the real object of his journey (of more than a hundred Yojanas). ग्रामान् बहून् अतिक्रम्य—passing through so many villages. ४ अल्प...कारणम्—the object of his visit as pointed out is but a small matter. पश्चा...स्यामि—afterwards I shall come to know in the end. कारणम्—the true object. ५. नैतदेवम्—it is not that. तं सत्कृत्य—receiving him hospitably. तं व्यसर्जयत्—he dismissed him. विश्राम्यताम्—please take rest. क्लान्तः असि—you are fatigued. ६. प्रीतेन=प्रीतिना । 'with sincerity of heart'. राजप्रेष्यैः अनुगतः—attended by the servants of the king. दिष्टं वेश्म—appointed chamber.

[१]ऋतुपर्णे गते राजन् वार्ष्णेयसहिते नृपे ।
बाहुको रथमादाय रथशालामुपागमत् ॥ २८ ॥
[२]स मोचयित्वा तानश्वानुपचर्य च शास्त्रतः ।
स्वयं चैतान् समाश्वास्य रथोपस्थ उपाविशत् ॥ २९ ॥
[३]दमयन्ती तु शोकार्ता दृष्ट्वा भाङ्गासुरिं नृपम् ।
सूतपुत्रं च वार्ष्णेयं बाहुकं च तथाविधम् ॥ ३० ॥
[४]चिन्तयामास वैदर्भी कस्यैष रथनिस्वनः ।
नलस्येव महानासीन्न च पश्यामि नैषधम् ॥ ३१ ॥
[५]वार्ष्णेयेन भवेन्नूनं विद्या सैवोपशिक्षिता ।
तेनाद्य रथनिर्घोषो नलस्येव महानभूत् ॥ ३२ ॥
[६]आहोस्विदृतुपर्णोऽपि यथा राजा नलस्तथा ।
तथायं रथनिर्घोषो नैषधस्येव लक्ष्यते ॥ ३३ ॥
[७]एवं सा तर्कयित्वा तु दमयन्ती विशांपते ।
दूतीं प्रस्थापयामास नैषधान्वेषणे शुभा ॥ ३४ ॥

॥ इति नलोपाख्याने एकविंशतितमोऽध्यायः ॥

---

१. L. 1 is *Loc. Absol.* रथशालाम्—stable for horses. २. मोचयित्वा—having unharnessed. *Absol.* from the *caus.* of मुच्. शास्त्रतः उपचर्य च—and grooming or tending them scientifically. समाश्वास्य—caressing them with gentle words. रथोपस्थे—on the charioteer's seat. ३. शोकार्ता—afflicted with grief. तथाविधम्—in the state. ४. रथनिस्वनः—rattling sound of the chariot. नलस्य इव=नलस्य रथनिस्वनः इव । ५. उपशिक्षिता—learned, studied. तेन—for that reason; therefore. ६. आहोस्वित्—or rather. तथा—hence. लक्ष्यते—is observed or marked. ७. तर्कयित्वा—having reflected; conjecturing. दूतीम्—a female messenger. प्रस्थापयामास—*Perf.* from the *caus.* of स्था with प्र; despatched. शुभा—beautiful.

द्वाविंशतितमोऽध्यायः

दमयन्त्युवाच ।

[१]गच्छ केशिनि जानीहि क एष रथवाहकः ।
उपविष्टो रथोपस्थे विकृतो ह्रस्वबाहुकः ॥ १ ॥
[२]अभ्येत्य कुशलं भद्रे मृदुपूर्वं समाहिता ।
पृच्छेथाः पुरुषं ह्येनं यथातत्त्वमनिन्दिते ॥ २ ॥
[३]अत्र मे महती शङ्का भवेदेष नलो नृपः ।
यथा च मनसस्तुष्टिर्हृदयस्य च निर्वृतिः ॥ ३ ॥
[४]ब्रूयाश्चैनं कथान्ते त्वं पर्णादवचनं यथा ।
प्रतिवाक्यं च सुश्रोणि बुध्येथास्त्वमनिन्दिते ॥ ४ ॥

बृहदश्व उवाच ।

[५]ततः समाहिता गत्वा दूती बाहुकमब्रवीत् ।
दमयन्त्यपि कल्याणी प्रासादस्था ह्युपैक्षत ॥ ५ ॥

केशिन्युवाच ।

[६]स्वागतं ते मनुष्येन्द्र कुशलं ते ब्रवीम्यहम् ।
दमयन्त्या वचः साधु निबोध पुरुषर्षभ ॥ ६ ॥

---

१. जानीहि—ascertain. रथवाहकः—charioteer; the driver of the chariot. रथोपस्थे उपविष्टः—reposing on the driver's seat. विकृतः—deformed. ह्रस्वबाहुकः—short-armed. २. मृदुपूर्वम्—blandly; coaxingly. समाहिता—being composed in mien. कुशलं पृच्छेथाः—enquire after his well-being. यथातत्त्वम्—according to truth; truthfully. ३. महती शङ्का—strongest doubt. यथा...र्वृत्तिः—since my mind is full of raptures and my heart is quite happy. कयान्ते—at the close of your conversation. प्रतिवाक्यं बुध्येथाः—bear in mind what he says by way of reply. सुश्रोणि—O slender-waisted one! ५. कल्याणि—blessed; highly fortunate. उपेक्षत—over-looked; looked on. ६. स्वागतं ते—Hail to you! कुशलं ते—Is it well with you? How do you do? निबोध—attend well (साधु).

[1]कदा वै प्रस्थिता यूयं किमर्थमिह चागताः ।
तत् त्वं ब्रूहि यथान्यायं वैदर्भी श्रोतुमिच्छति ॥ ७ ॥

बाहुक उवाच ।

[2]श्रुतः स्वयंवरो राज्ञा कौशलेन महात्मना ।
द्वितीयो दमयन्त्या वै भविता श्व इति द्विजात् ॥ ८ ॥
[3]श्रुत्वैतत् प्रस्थितो राजा शतयोजनयायिभिः ।
हयैर्वातजवैर्मुख्यैरहमस्य च सारथिः ॥ ९ ॥

केशिन्युवाच ।

[4]अथ योऽसौ तृतीयो वः स कुतः कस्य वा पुनः ।
त्वं च कस्य कथं चेदं त्वयि कर्म समाहितम् ॥ १० ॥

बाहुक उवाच ।

[5]पुण्यश्लोकस्य वै सूतो वार्ष्णेय इति विश्रुतः ।
स नले प्रद्रुते भद्रे भाङ्गासुरिमुपस्थितः ॥ ११ ॥
[6]अहमप्यश्वकुशलः सूतत्वे च प्रतिष्ठितः ।
ऋतुपर्णेन सारथ्ये भोजने च वृतः स्वयम् ॥ १२ ॥

केशिन्युवाच ।

[7]अथ जानाति वार्ष्णेयः क्व नु राजा नलो गतः ।
कथं च त्वयि चैतेन कथितं स्यात् तु बाहुक ॥ १३ ॥

---

१. कदा...यूयम्—When did you start? यथान्यायम्—according to truth; justly. २. भविता=भविष्यति । Construe द्विजात् with श्रुतः. ३. शत...यिभिः हयैः—with steeds that travel at the rate of a hundred *yojanas*. वातजवैः—fleet as wind. ४. तृतीयः—the third one. सः कुतः—whence has he come? कस्य वा पुनः—and whose son is he? कथं चे...हितम्—and how did you come to undertake this office? ५. इति विश्रुतः—known as. नले प्रद्रुते—when Nala fled as exile. उपस्थितः—went to; retired to. ६. अश्वकुशलः—skilled in horses. सूतत्वे प्रतिष्ठितः—celebrated as a charioteer. वृतः—chosen (to the office of his charioteer and a cook). ७. अथ...र्ष्णेयः—Does Vārshṇeya know? एतेन त्वयि कथं कथितं स्यात्—How has he narrated all that to you?

बाहुक उवाच ।

[१]इहैव पुत्रौ निक्षिप्य नलस्याशुभकर्मणः ।
गतस्ततो यथाकामं नैष जानाति नैषधम् ॥ १४ ॥
[२]न चान्यः पुरुषः कश्चिन्नलं वेत्ति यशस्विनि ।
गूढश्चराति लोकेऽस्मिन् नष्टरूपो महीपतिः ॥ १५ ॥
[३]आत्मैव तु नलं वेत्ति या चास्य तदनन्तरा ।
न हि वै स्वानि लिङ्गानि नलः शंसति कर्हिचित् ॥ १६ ॥

केशिन्युवाच ।

[४]योऽसावयोध्यां प्रथमं गतवान् ब्राह्मणस्तदा ।
इमानि नारीवाक्यानि कथयानः पुनः पुनः ॥ १७ ॥
[५]क्व नु त्वं कितव च्छित्त्वा वस्त्रार्धं प्रस्थितो मम ।
उत्सृज्य विपिने सुप्तामनुरक्तां प्रियां प्रिय ॥ १८ ॥
[६]सा वै यथा समादिष्टा तथास्ते त्वत्प्रतीक्षिणी ।
दह्यमाना भृशं बाला वस्त्रार्धेनाभिसंवृता ॥ १९ ॥
[७]तस्या रुदन्त्याः सततं तेन दुःखेन पार्थिव ।
प्रसादं कुरु वै वीर प्रतिवाक्यं वदस्व च ॥ २० ॥
[८]तस्यास्तत् प्रियमाख्यानं प्रवदस्व महामते ।
तदेव वाक्यं वैदर्भी श्रोतुमिच्छत्यनिन्दिता ॥ २१ ॥

---

१. निक्षिप्य—having given in charge; having entrusted them in a place of safety. अशुभकर्मणः—of evil fortune; ill-fated. यथाकामम्—according to will; at pleasure. कामं अनतिक्रम्य । अव्य०. २. गूढः—disguised; concealed. नष्टरूपः—having lost his proper form. आत्मा एव—his own self. तदनन्तरा—she who was next or nearest (अनन्तर) to him (probably, Damayantī). स्वानि लिङ्गानि—his own marks or characteristics. कर्हिचित्—at any time. ४. नारीवाक्यानि—these words of his faithful wife. कथयानः—uttering; repeating. ५. विपिने=अरण्ये । ६. त्वत्प्रतीक्षिणी—waiting for you. वस्त्रा...वृता—clad in half a garment. ७. तस्याः सततं रुदन्त्याः—to her who is constantly weeping. प्रसादं कुरु—show kindness. प्रतिवाक्यं वदस्व—give a reply. ८. तत्प्रियं आख्यानम्—words that are dear to her.

[1]एतच्छ्रुत्वा प्रतिवचस्तस्य दत्तं त्वया किल ।
यत् पुरा तत् पुनस्त्वत्तो वैदर्भी श्रोतुमिच्छति ॥ २२ ॥

बृहदश्व उवाच ।

[2]एवमुक्तस्य केशिन्या नलस्य कुरुनन्दन ।
हृदयं व्यथितं चासीदश्रुपूर्णे च लोचने ॥ २३ ॥
[3]स निगृह्यात्मनो दुःखं दह्यमानो महीपतिः ।
बाष्पसंदिग्धया वाचा पुनरेवेदमब्रवीत् ॥ २४ ॥

बाहुक उवाच ।

[4]वैषम्यमपि संप्राप्ता गोपायन्ति कुलस्त्रियः ।
आत्मानमात्मना सत्यो जितस्वर्गा न संशयः ॥ २५ ॥
[5]रहिता भर्तृभिश्चैव न क्रुध्यन्ति कदाचन ।
प्राणांश्चारित्रकवचान् धारयन्ति वरस्त्रियः ॥ २६ ॥
[6]विषमस्थेन मूढेन परिभ्रष्टसुखेन च ।
यत् सा तेन परित्यक्ता तत्र न क्रोद्धुमर्हति ॥ २७ ॥
[7]प्राणयात्रां परिप्रेप्सोः शकुनैर्हृतवाससः ।
आधिभिर्दह्यमानस्य श्यामा न क्रोद्धुमर्हति ॥ २८ ॥
[8]सत्कृतासत्कृता वापि पतिं दृष्ट्वा तथागतम् ।
भ्रष्टराज्यं श्रिया हीनं क्षुधितं व्यसनाप्लुतम् ॥ २९ ॥
[9]एवं ब्रुवाणस्तद्वाक्यं नलः परमदुःखितः ।
न बाष्पमशकत् सोढुं प्ररुरोदाथ भारत ॥ ३० ॥

---

१. प्रतिवचः—a reply Construe यत्पुरा with दत्तम्. त्वत्तः—from your lips. २. उक्तः—addressed. नलस्य हृदयं व्यथितं आसीत्—Nala's heart became agitated. अश्रु...चने—and his eyes were filled with tears. ३. निगृह्य—restraining; checking. दह्यमानः—being consumed with sorrow. बाष्प...वाचा—with words indistinct on account of suppressed tears. ४–६.—Stanzas 25 to 27 are exact repetitions from अध्याय 10, 8–13. ७–८. These stanzas are also exact repetitions from अध्या० 18, 11–12. ९. परमदुःखितः—extremely grieved. बाष्पं सोढुं न अशकत्—could not refrain from shedding tears. सोढुम्—*Absol*. from सह् 'to bear'; 'to endure'. अशकत्—*Aorist* 3rd sing. from शक्; 'was able'.

[1]ततः सा केशिनी गत्वा दमयन्त्यै न्यवेदयत् ।
तत्सर्वं कथितं चैव विकारं चैव तस्य तम् ॥ ३१ ॥
॥ इति नलोपाख्याने द्वाविंशातितमोऽध्यायः ॥

त्रयोविंशातितमोऽध्यायः

बृहदश्व उवाच ।

[2]दमयन्ती तु तच्छ्रुत्वा भृशं शोकपरायणा ।
शङ्कमाना नलं तं वै केशिनीमिदमब्रवीत् ॥ १ ॥
[3]गच्छ केशिनि भूयस्त्वं परीक्षां कुरु वाहुके ।
अब्रुवाणा समीपस्था चरितान्यस्य लक्षय ॥ २ ॥
[4]यदा च किंचित् कुर्यात् स कारणं तत्र भाविनि ।
तत्र संचेष्टमानस्य लक्षयन्ती विचेष्टितम् ॥ ३ ॥
[5]न चास्य प्रतिवन्धेन देयोऽग्निरपि केशिनि ।
याचते न जलं देयं सर्वथा त्वरमाणया ॥ ४ ॥
[6]एतत् सर्वं समीक्ष्य त्वं चरितं मे निवेदय ।
निमित्तं यत् त्वया दृष्टं वाहुके दैवमानुषम् ।
यच्चान्यदपि पश्येथास्तच्चाख्येयं त्वया मम ॥ ५ ॥

---

१. न्यवदेयत्—related; informed. तस्य विकारम्—his emotion or feeling. २. शोकपरायणा—given up to grief. शङ्कमाना—suspecting. ३. अब्रुवाणा—without speaking a word. समीपस्था—standing by his side. चरिता...क्षय—observe his doings. ४. किंचित् कारणं सः कुर्यात्—whatever act he may do. तत्र...ष्टितम्—closely watching his movements while going to and fro. ५. अस्य प्रतिबन्धेन—by putting an impediment in his way (of free movements). प्रतिबन्धः=विघ्नः । देयः—*Pot. pass. part.* from दा 'to give'; should be given. याचते=याचमानाय । *dat. sing.* 'when he would ask for.' त्वरमाणया (त्वया)—by you in haste. ६. समीक्ष्य—marking; observing. चरितम्—his bearing. मे निवेदय—inform me. निमित्तम्—sign or token. दैवमानुषम्—divine or human. यच्चा...था—Whatever else

[1] दमयन्त्यैवमुक्ता सा जगामाथ च केशिनी ।
निशम्याथ हयज्ञस्य लिङ्गानि पुनरागमत् ॥ ६ ॥
[2] सा तत् सर्वं यथावृत्तं दमयन्त्यै न्यवेदयत् ।
निमित्तं यत् तया दृष्टं बाहुके दिव्यमानुषम् ॥ ७ ॥

केशिन्युवाच ।

[3] दृढं शुच्युपचारोऽसौ न मया मानुषः क्वचित् ।
दृष्टपूर्वः श्रुतो वापि दमयन्ति तथाविधः ॥ ८ ॥
[4] ह्रस्वमासाद्य संचारं नासौ विनमते क्वचित् ।
तं तु दृष्ट्वा यथासङ्गमुत्सर्पति यथासुखम् ॥ ९ ॥
[5] ऋतुपर्णस्य चार्थाय भोजनीयमनेकशः ।
प्रेषितं तत्र राज्ञा तु मांसं बहु च पाशवम् ॥ १० ॥
[6] तस्य प्रक्षालनार्थाय कुम्भास्तत्रोपकल्पिताः ।
ते तेनावेक्षिताः कुम्भाः पूर्णा एवाभवंस्ततः ॥ ११ ॥
[7] ततः प्रक्षालनं कृत्वा समधिश्रित्य बाहुकः ।
तृणमुष्टिं समादाय सवितुस्तं समादधत् ॥ १२ ॥

---

you mark. आख्येयम्—*Pot. pass. part.* from ख्या with आ; 'should be told'.

१. निशम्य—having perceived. लिङ्गानि—signs. २. यथावृत्तम्—वृत्तं अनतिक्रम्य । 'exactly as it happened'. दिव्य—divine. ३. शुच्युपचारः—शुचिः उपचारः यस्य सः । 'of pure conduct or character'. दृढम्—extremely; very. तथाविधः—of that type. ४. ह्रस्वं संचारम्—low passage or entrance. संचारम्=द्वारम् । आसाद्य—drawing near; approaching. विनमते—bends his head. ययासंगम्—at the moment of his approach. ययासुखं उत्सर्पति—it conveniently rises up. उत्सर्पति=दीर्घं भवति । ५. अर्थाय—for the use of. भोजनीयं अनेकशः—viands in large quantities. प्रेषितम्—sent. पाशवं मांसम्—animal food. पाशवम्=पशोः इदम् । ६. प्रक्षालनार्थाय—for the sake of washing. कुम्भाः उपकल्पिताः—water-jars were kept ready. तेन अवेक्षिताः—as he looked on them. पूर्णाः एव अभवन्—became quite full. ७. समधिश्रित्य—having gone forth or advanced. तृणमुष्टिं समादाय—taking a handful of grass. सवि...धत्—held it upwards to the sun.

[1]अथ प्रज्वलितस्तत्र सहसा हव्यवाहनः ।
तदद्भुततमं दृष्ट्वा विस्मिताहमिहागता ॥ १३ ॥
[2]अन्यच्च तस्मिन् सुमहदाश्चर्यं लक्षितं मया ।
यदग्निमपि संस्पृश्य नैवासौ दह्यते शुभे ।
छन्देन चोदकं तस्य वहत्यावर्जितं द्रुतम् ॥ १४ ॥
[3]अतीव चान्यत् सुमहदाश्चर्यं दृष्टवत्यहम् ।
यत् स पुष्पाण्युपादाय हस्ताभ्यां ममृदे शनैः ॥ १५ ॥
[4]मृद्यमानानि पाणिभ्यां तेन पुष्पाणि तान्यथ ।
भूय एव सुगन्धीनि हृषितानि भवन्ति हि ।
एतान्यद्भुतलिङ्गानि दृष्ट्वाहं द्रुतमागता ॥ १६ ॥
बृहदश्व उवाच ।
[5]दमयन्ती तु तच्छ्रुत्वा पुण्यश्लोकस्य चेष्टितम् ।
अमन्यत नलं प्राप्तं कर्मचेष्टाभिसूचितम् ॥ १७ ॥
[6]सा शङ्कमाना भर्तारं नलं बाहुकरूपिणम् ।
केशिनीं श्लक्ष्णया वाचा रुदती पुनरब्रवीत् ॥ १८ ॥
[7]पुनर्गच्छ प्रमत्तस्य बाहुकस्योपसंस्कृतम् ।
महानसाच्छृतं मांसं समादायैहि भाविनि ॥ १९ ॥

---

[1] प्रज्वलितः—well-kindled. हव्यवाहनः—the fire. अद्भुततमम्—greatest marvel. विस्मिता—amazed. [2] मया लक्षितम्—I have seen or observed. यद्...दह्यते—Even on touching the fire he never gets burnt. शुभे—O beautiful lady ! उदकं तस्य छन्देन वहति—The water flows forth at his will. द्रुतं आवर्जितम्—and it is as quickly made to flow downwards. [3] अन्यत् सुमहदाश्चर्यम्—another greatest marvel. उपादाय—taking. ममृदे—crushed; rubbed. [4] सुगन्धीनि—fragrant. हृषितानि—erect and fresh-looking. अद्भुतलिङ्गानि—astonishing marks; marvels. [5] चेष्टितम्—acts. कर्म...चितम्—indicated by his actions and gestures. [6] बाहुकरूपिणम्—in the form of Bāhuka. श्लक्ष्णया वाचा—with a gentle voice. [7] प्रमत्तस्य—inattentive; careless. उपसंस्कृतम्—*past pass. part.* cooked; dressed. महानसात्—from the kitchen; in the kitchen. शृतम्—cooked; boiled. शृत = श्राण *past pass. part.* from श्रा 2 P. 'to cook'. एहि—come back.

सा[1] गत्वा वाहुकस्याग्रे तन्मांसमपकृष्य च ।
दमयन्त्यै ततः प्रादात् केशिनी कुरुनन्दन ॥ २० ॥
सोचिता[2] नलसिद्धस्य मांसस्य वहुशः पुरा ।
प्राश्य मत्वा नलं सूतं प्राक्रोशद् भृशदुःखिता ॥ २१ ॥
वैक्लव्यं[3] परमं गत्वा प्रक्षाल्य च मुखं ततः ।
मिथुनं प्रेषयामास केशिन्या सह भारत ॥ २२ ॥
इन्द्रसेनां[4] सह भ्राता समभिज्ञाय वाहुकः ।
अभिद्रुत्य ततो राजा परिष्वज्याङ्कमानयत् ॥ २३ ॥
वाहुकस्तु[5] समासाद्य सुतौ सुरसुतोपमौ ।
भृशं दुःखपरीतात्मा सुस्वरं प्ररुरोद ह ॥ २४ ॥
नैषधो[6] दर्शयित्वा तु विकारमसकृत् तदा ।
उत्सृज्य सहसा पुत्रौ केशिनीमिदमब्रवीत् ॥ २५ ॥
इदं[7] सुसदृशं भद्रे मिथुनं मम पुत्रयोः ।
अतो दृष्ट्वैव सहसा वाष्पमुत्सृष्टवानहम् ॥ २६ ॥

---

१. अपकृष्य—having taken away. २. उचिता—accustomed; usual; well-known. नलसिद्ध—prepared by Nala. सिद्ध—*past pass. part.* from सिध् 4 P. प्राश्य—*Absol.* from अश् with प्र 'to eat'; having tasted. सूतं नलं मत्वा—knowing for certain that the charioteer was Nala. प्राक्रोशत्—shrieked. भृशदुःखिता—greatly afflicted. ३. वैक्लव्यम्—agitation of the mind. मिथुनं प्रेषयामास—sent her two children. ४. सह भ्रात्रा—along with her brother. समभिज्ञाय—having recognized. अभिद्रुत्य—running towards. परिष्वज्य—having clasped to the bosom. अङ्कं आनयत्—placed on the lap. ५. समासाद्य—having met with or obtained. सुरसुतोपमौ—resembling the children of god. दुःखपरीतात्मा—दुःखेन परीतः आत्मा यस्य सः । whose mind was affected by sorrow. सुस्वरम्—in a loud, sonorous voice. ६. विकारं दर्शयित्वा—betraying his emotion. उत्सृज्य—having let go. ७. सुसदृशम्—exactly alike. मिथुनम्—a pair of children. अहं बाष्पं उत्सृष्टवान्—I shed tears. उत्सृष्टवान्—nom. sing. mas. of the *past act. part.* from सृज् with उद्.

[१]बहुशः संपतन्तीं त्वां जनः शङ्केत दोषतः ।
वयं च देशातिथयो गच्छ भद्रे यथासुखम् ॥ २७ ॥

॥ इति नलोपाख्याने त्रयोविंशतितमोऽध्यायः ॥

चतुर्विंशतितमोऽध्यायः

बृहदश्व उवाच ।

[२]सर्वं विकारं दृष्ट्वा तु पुण्यश्लोकस्य धीमतः ।
आगत्य केशिनी क्षिप्रं दमयन्त्यै न्यवेदयत् ॥ १ ॥
[३]दमयन्ती ततो भूयः प्रेषयामास केशिनीम् ।
मातुः सकाशं दुःखार्ता नलदर्शनकाङ्क्षया ॥ २ ॥
[४]परीक्षितो मे बहुशो बाहुको नलशङ्कया ।
रूपे मे संशयस्त्वेकः स्वयमिच्छामि वेदितुम् ॥ ३ ॥
[५]स वा प्रवेश्यतां मातर्मां वानुज्ञातुमर्हसि ।
विदितं वाथ वाज्ञातं पितुर्मे संविधीयताम् ॥ ४ ॥
[६]एवमुक्ता तु वैदर्भ्या सा देवी भीममब्रवीत् ।
दुहितुस्तमभिप्रायमन्वजानात् स पार्थिवः ॥ ५ ॥

---

१. संपतन्तीम्—flitting; going backwards and forwards. बहुशः—frequently. दोषतः—of evil intentions. देशातिथयः—guests from the country. यथासुखम्—happily. २. विकारः—feeling; emotion. ३. मातुः सकाशं—near her mother; to her mother. नल...काङ्क्षया—with a desire to see Nala. ४. नलशङ्कया—suspecting him to be Nala. रूपे...त्वेकः—I have only doubt with regard to his form. वेदितुम्—to know. ५. प्रवेश्यताम्—*Impera.* 3rd sing. of the *caus. pass.* of विश् with प्र; 'let him be introduced' मां वा...र्हसि—or permit me (to see him). विदितं...यताम्—let it be decided now whether known or unknown to my father. ६. अभिप्रायः—intention; wish. अन्वजानात्—he consented; permitted.

[१]सा वै पित्राभ्यनुज्ञाता मात्रा च भरतर्षभ ।
नलं प्रवेशयामास यत्र तस्याः प्रतिश्रयः ॥ ६ ॥
[२]तां स्म दृष्ट्वैव सहसा दमयन्तीं नलो नृपः ।
आविष्टः शोकदुःखाभ्यां बभूवाश्रुपरिप्लुतः ॥ ७ ॥
[३]तं तु दृष्ट्वा तथा युक्तं दमयन्ती नलं तदा ।
तीव्रशोकसमाविष्टा बभूव वरवर्णिनी ॥ ८ ॥
[४]ततः काषायवसना जटिला मलपङ्किनी ।
दमयन्ती महाराज बाहुकं वाक्यमब्रवीत् ॥ ९ ॥
[५]पूर्वं दृष्टस्त्वया कश्चिद् धर्मज्ञो नाम बाहुक ।
सुप्तामुत्सृज्य विपिने गतो यः पुरुषः स्त्रियम् ॥ १० ॥
[६]अनागसं प्रियां भार्यां विजने श्रममोहिताम् ।
अपहाय तु को गच्छेत् पुण्यश्लोकमृते नलम् ॥ ११ ॥
किं नु[७] तस्य मया बाल्यादपराद्धं महीपतेः ।
यो मामुत्सृज्य विपिने गतवान् निद्रया हृताम् ॥ १२ ॥
[८]साक्षाद् देवानपाहाय वृतो यः स मया पुरा ।
अनुव्रतां साभिकामां पुत्रिणीं त्यक्तवान् कथम् ॥ १३ ॥

---

१. यत्र...प्रनिश्रयः—in the chamber where she dwelt. प्रतिश्रयः= गृहम् । २. आविष्टः—was affected by. अश्रुपरिप्लुतः—bathed in tears. ३. तथायुक्तम्—so occupied; in that condition. तीव्र...विष्टा—penetrated by excessive sorrow. वरवर्णिनी—that fair-complexioned lady. ४. काषायवसना—wearing a reddish garment. जटिला—having entangled hair. मलपङ्किनी—covered with dust and mire. ५. पूर्वं...र्मज्ञः—Have you ever seen before any one who was pious (or conversant with his duties)? सुप्तां स्त्रियं उत्सृज्य—deserting his wife while asleep. ६. अनागसम्—अविद्यमानं आगः यस्यां ताम् । sinless; innocent. विजने—in the desert. श्रममोहिताम्—stupefied on account of fatigue. अपहाय—leaving; deserting. ऋते—except. ७. किं नु मया अपराद्धम्—What offence was committed by me? अपराद्धम्—*past pass. part.* from राध् with अप 4 or 5 P. It is used with *gen.* or *loc.* of person or thing, and sometimes with *dat.* also. बाल्यात्—since my childhood. विपिने—in a wood or forest. निद्रया हृताम्—overcome by sleep. ८. साक्षात् देवान् अपाहाय—openly rejecting the gods. अनुव्रताम्—devoted; faithful. साभिकामाम्—loving; full of love.

[1]अग्नौ पाणिं गृहीत्वा तु देवानामग्रतस्तथा ।
भविष्यामीति सत्यं तु प्रतिश्रुत्य क्व तद् गतम् ॥ १४ ॥
[2]दमयन्त्या ब्रुवन्त्यास्तु सर्वमेतदरिंदम ।
शोकजं वारि नेत्राभ्यामसुखं प्रास्रवद् बहु ॥ १५ ॥
[3]अतीव कृष्णसाराभ्यां रक्तान्ताभ्यां जलं तु तत् ।
परिस्रवन्नलो दृष्ट्वा शोकार्तामिदमब्रवीत् ॥ १६ ॥
[4]मम राज्यं प्रणष्टं यन्नाहं तत् कृतवान् स्वयम् ।
कलिना तत् कृतं भीरु यच्च त्वामहमत्यजम् ॥ १७ ॥
[5]त्वया तु पापः कृच्छ्रेण शापेनाभिहतः पुरा ।
वनस्थया दुःखितया शोचन्त्या मां दिवानिशम् ॥ १८ ॥
[6]स मच्छरीरे त्वच्छापाद् दह्यमानोऽवसत् कलिः ।
त्वच्छापदग्धः सततं सोऽग्नावग्निरिवाहितः ॥ १९ ॥
[7]मम च व्यवसायेन तपसा चैव निर्जितः ।
दुःखस्यान्तेन चानेन भवितव्यं हि नौ शुभे ॥ २० ॥
[8]विमुच्य मां गतः पापस्ततोऽहमिह चागतः ।
त्वदर्थं विपुलश्रोणि न हि मेऽन्यत् प्रयोजनम् ॥ २१ ॥

---

१. अग्नौ—on the fire. पाणिं गृहीत्वा—clasping the hand. देवानां अग्रतः—in the presence of the gods. भविष्यामि—I will be (ever true to you). *Cf.* V. 32. २. ब्रुवन्त्याः—while she was speaking thus. असुखम्—painful. वारि—tears. प्रास्रवत् बहु—flowed forth copiously. ३. कृष्णसाराभ्याम्—having dark pupils. रक्तान्ताभ्याम्—red at the extremity; having red corners. परिस्रवन्—flowing. ४. स्वयम्—of my own accord. भीरु—O timid woman! ५. पापः—vile; miscreant (serpent). कृच्छ्रेण शापेण अभिहतः—smitten with that painful curse. शोच...निशम्—grieving for me day and night. ६. त्वच्छापात्=तव शापात्। दह्यमानः—being tormented. त्वच्छापदग्धः—consumed by your curse. अग्नौ...हितः—as when fire is heaped on fire. ७. व्यवसायेन—by my exertion. निर्जितः—vanquished. अनेन नौ दुःखस्य अन्तेन भवितव्यम्—'the end of all our sorrows is now at hand'. Mark the use of भवितव्यम् here. ८. मां विमुच्य—releasing me. Construe त्वदर्थं

[१]कथं तु नारी भर्तारमनुरक्तमनुव्रतम् ।
उत्सृज्य वरयेदन्यं यथा त्वं भीरु कर्हिचित् ॥ २२ ॥

[२]दूताश्चरन्ति पृथिवीं कृत्स्नां नृपतिशासनात् ।
भैमी किल स्म भर्तारं द्वितीयं वरयिष्यति ॥ २३ ॥

[३]स्वैरवृत्ता यथाकाममनुरूपमिवात्मनः ।
श्रुत्वैव चैतत् त्वरितो भाङ्गासुरिरुपस्थितः ॥ २४ ॥

[४]दमयन्ती तु तच्छ्रुत्वा नलस्य परिदेवितम् ।
प्राञ्जलिर्वेपमाना च भीता च नलमब्रवीत् ॥ २५ ॥

[५]न मामर्हसि कल्याण दोषेण परिशङ्कितुम् ।
मया हि देवानुत्सृज्य वृतस्त्वं निषधाधिप ॥ २६ ॥

[६]तवाधिगमनार्थं तु सर्वतो ब्राह्मणा गताः ।
वाक्यानि मम गाथाभिर्गायमाना दिशो दश ॥ २७ ॥

[७]ततस्त्वां ब्राह्मणो विद्वान् पर्णादो नाम पार्थिव ।
अभ्यगच्छत् कोशलायामृतुपर्णनिवेशने ॥ २८ ॥

[८]तेन वाक्ये कृते सम्यक् प्रतिवाक्ये तथाहृते ।
उपायोऽयं मया दृष्टो नैषधानयने तव ॥ २९ ॥

---

with इह चागतः. विपुलश्रोणि—O lady with swelling hips ! न हि...जनम्—I have no other business.

१. भर्ता...व्रतम्—who loves and is devotedly attached to her husband. अन्यं वरयेत्—would marry another. २. नृप...नात्—at the command of the king. ३. स्वैरवृत्ता—following her own inclinations. यथाकामम्—at her sweet will. आत्मनः अनुरूपम्—worthy of herself. ४. परिदेवितम्—bewailing; lamentation. प्राञ्जलिः—with hands folded. ५. दोषेण परिशङ्कितुम्—to suspect me of evil intentions. उत्सृज्य—rejecting. ६. अधिगमनार्थम्—for the sake of finding out. सर्वतः—in all directions. वाक्या...माना—chanting songs that I had taught. गाथा=a verse. ७. अभ्यगच्छत्—approached. ऋतु...शने—in the palace of ऋतुपर्ण. ८. तेन वाक्ये सम्यक् कृते—when he rightly addressed my words to you (and received a reply). उपायः दृष्टः—I found this stratagem.

[1]त्वामृते न हि लोकेऽन्य एकाह्ना पृथिवीपते ।
समर्थो योजनशतं गन्तुमश्वैर्नराधिप ॥ ३० ॥

[2]स्पृशेयं तेन सत्येन पादावेतौ महीपते ।
यथा नासत्कृतं किंचिन्मनसापि चराम्यहम् ॥ ३१ ॥

[3]अयं चरति लोकेऽस्मिन् भूतसाक्षी सदागतिः ।
एष मे मुञ्चतु प्राणान् यदि पापं चराम्यहम् ॥ ३२ ॥

[4]तथा चरति तिग्मांशुः परेण भुवनं सदा ।
स मुञ्चतु मम प्राणान् यदि पापं चराम्यहम् ॥ ३३ ॥

[5]चन्द्रमाः सर्वभूतानामन्तश्चरति साक्षिवत् ।
स मुञ्चतु मम प्राणान् यदि पापं चराम्यहम् ॥ ३४ ॥

[6]एते देवास्त्रयः कृत्स्नं त्रैलोक्यं धारयन्ति वै ।
विब्रुवन्तु यथासत्यमेतद् देवास्त्यजन्तु माम् ॥ ३५ ॥

[7]एवमुक्तस्तया वायुरन्तरिक्षादभाषत ।
नैषा कृतवती पापं नल सत्यं ब्रवीमि ते ॥ ३६ ॥

[8]राजञ्शीलनिधिः स्फीतो दमयन्त्या सुरक्षितः ।
साक्षिणो रक्षिणश्चास्या वयं त्रीन् परिवत्सरान् ॥ ३७ ॥

---

१. त्वां ऋते—except you. न अन्यः—nobody; none. गन्तुं समर्थः—able to travel. २. स्पृशेयम्—*Pot.* 1st sing. of स्पृश्; 'let me touch'. तेन सत्येन—by that truth; to attest this truth. यथा...हम्—that I have never committed even in thought any sin against you. ३. भूतसाक्षी—the witness of all living beings. सदागतिः=वायुः—that has always motion; the wind. एष...प्राणान्—let him deprive me of my life. This is a *pathetic refrain* running through the next few stanzas. ४. तिग्मांशुः—तिग्माः अंशवः यस्य सः । बहु० 'the hot-rayed one', i. e. the sun. परेण—beyond; above. ५. सर्व...°क्षिवत्—that permeates the inmost soul of all beings like a witness. ६. त्रैलोक्यं धारयन्ति—uphold or govern the three worlds. विब्रुवन्तु—let them speak out. यथासत्यम्—truthfully. देवा...माम्—Or else let them abandon me. ७. अन्तरिक्षात्—from the heaven. नैषा...पापम्—she has committed no sin. ८. शीलनिधिः—the treasure of her virtue. स्फीतः—in

[1]उपायो विहितश्चायं त्वदर्थमतुलोऽनया ।
न ह्येकाह्ना शतं गन्ता त्वामृतेऽन्यः पुमानिह ॥ ३८ ॥
[2]उपपन्ना त्वया भैमी त्वं च भैम्या महीपते ।
नात्र शङ्का त्वया कार्या संगच्छ सह भार्यया ॥ ३९ ॥
[3]तथा ब्रुवति वायौ तु पुष्पवृष्टिः पपात ह ।
देवदुन्दुभयो नेदुर्ववौ च पवनः शिवः ॥ ४० ॥
[4]तदद्भुततमं दृष्ट्वा नलो राजाथ भारत ।
दमयन्त्यां विशङ्कां तां व्यपाकर्षदरिंदम ॥ ४१ ॥
[5]ततस्तद् वस्त्रमरजः प्रावृणोद् वसुधाधिपः ।
संस्मृत्य नागराजं तं ततो लेभे स्वकं वपुः ॥ ४२ ॥
[6]स्वरूपिणं तु भर्तारं दृष्ट्वा भीमसुता तदा ।
प्राक्रोशदुच्चैरालिङ्ग्य पुण्यश्लोकमनिन्दिता ॥ ४३ ॥
[7]भैमीमपि नलो राजा भ्राजमानो यथा पुरा ।
सस्वजे स्वसुतौ चापि यथावत् प्रत्यनन्दत ॥ ४४ ॥

---

all its fulness; in all its integrity. साक्षिणः रक्षिणश्च—witnesses and guardians. त्रीन् परिवत्सरान्—for three years.

१. अतुलः उपायः विहितः—she plotted an unrivalled scheme; she devised an incomparable stratagem. गन्ता—one who goes or travels. गन्ता=गमिष्यति also. २. उपपन्ना—obtained; gained. नात्र... कार्या—you should not entertain any scruple about her. संगच्छ= संगच्छस्व । 'be united.' ३. तथा ब्रुवति वायौ—when the wind spoke thus. पुष्पवृष्टिः पपात—a shower of flowers fell over them. देव... नेदुः—the drums of the gods were sounded. ववौ...शिवः—and the propitious wind began to blow. ४. अद्भुततमम्—the greatest marvel. विशङ्कां व्यपाकर्षत्—gave up all his doubts; removed his suspicion.. अरिंदम—O conqueror of your foes! ५. अरजः वस्त्रम्—a garment free from dust; a clean garment. प्रावृणोत्—put on; wore. वसुधाधिपः—the lord of the earth. संस्मृत्य—having called to mind or remembered. स्वकं वपुः लेभे—recovered his proper form. ६. स्वरूपिणम्—in his proper form. प्राक्रोशत्—shouted with joy. ७. भ्राजमानः—shining; brilliant. सस्वजे—*Perf.* 3rd sing. of स्वञ्ज्; 'embraced'. यथावत्—suitable; fitly. प्रत्यनन्दत—fondled.

[1]ततः स्वोरसि विन्यस्य वक्त्रं तस्य शुभानना
परीता तेन दुःखेन निशश्वासायतेक्षणा ॥ ४५ ॥
[2]तथैव मलदिग्धाङ्गीं परिष्वज्य शुचिस्मिताम् ।
सुचिरं पुरुषव्याघ्रस्तस्थौ शोकपरिप्लुतः ॥ ४६ ॥
[3]ततः सर्वं यथावृत्तं दमयन्त्या नलस्य च ।
भीमायाकथयत् प्रीत्या वैदर्भीजननी नृप ॥ ४७ ॥
[4]ततोऽब्रवीन्महाराजः कृतशौचमहं नलम् ।
दमयन्त्या सहोपेतं कल्यं द्रष्टा सुखोषितम् ॥ ४८ ॥

बृहदश्व उवाच ।

[5]ततस्तौ सहितौ रात्रिं कथयन्तौ पुरातनम् ।
वने विचरितं सर्वमूषतुर्मुदितौ नृप ॥ ४९ ॥
[6]गृहे भीमस्य नृपतेः परस्परसुखैषिणौ ।
वसेतां हृष्टसंकल्पौ वैदर्भी च नलश्च ह ॥ ५० ॥
[7]स चतुर्थे ततो वर्षे संगम्य सह भार्यया ।
सर्वकामैः सुसिद्धार्थो लब्धवान् परमां मुदम् ॥ ५१ ॥

---

१. स्वोरसि विन्यस्य—having laid on her own breast. वक्त्रम्—head. परीता—affected by. निशश्वास—sighed; heaved a sigh. *Perf.* 3rd sing. from श्वस् with नि. आयतेक्षणा—long-eyed. २. मल...ङ्गी—मलेन दिग्धं अङ्गं यस्याः ताम् । with her body smeared with dust. परिष्वज्य—embracing. सुचिरम्—for a very long time. शोकपरिप्लुतः—overwhelmed with sorrow. ३. यथावृत्तम्—as it happened. प्रीत्या—with joy or pleasure. वैदर्भीजननी—the mother of Damayantī. ४. कृतशौचम्—कृतं शौचं येन तम् । who had performed his ablution. उपेत—endowed with; accompanied by. कल्यम्—to-morrow. द्रष्टा=द्रक्ष्यामि । सुखोषितम्—comfortably lodged. ५. रात्रिम्—during the night. पुरातनम्—old; former. विचरितम्—about the wandering or roaming (in the forest). ऊषतुः—*Perf.* 3rd per. dual of वस् 'to dwell'. मुदितौ—joyful; happy. ६. पर...षिणौ—desiring each other's happiness. वसेतां=अवसताम् । 'they two dwelt'. हृष्टसंकल्पौ हृष्टः संकल्पः ययोः तौ । with a pleased mind. ७. संगम्य—having become united with. सर्वकामैः सुसिद्धार्थः—

[१]दमयन्त्यापि भर्तारमासाद्याप्यायिता भृशम् ।
अर्धसंजातशस्येव तोयं प्राप्य वसुंधरा ॥ ५२ ॥
[२]सैवं समेत्य व्यपनीय तन्द्रां शान्तज्वरा हर्षविवृद्धसत्त्वा ।
रराज भैमी समवाप्तकामा शीतांशुना रात्रिरिवोदितेन ॥५३॥

॥ इति नलोपाख्याने चतुर्विंशतितमोऽध्यायः ॥

पञ्चविंशतितमोऽध्यायः

बृहदश्व उवाच ।

[३]अथ तां व्युषितो रात्रिं नलो राजा स्वलंकृतः ।
वैदर्भ्या सहितः काले ददर्श वसुधाधिपम् ॥ १ ॥
[४]ततोऽभिवादयामास प्रयतः श्वशुरं नलः ।
ततोऽनु दमयन्ती च ववन्दे पितरं शुभा ॥ २ ॥
[५]तं भीमः प्रतिजग्राह पुत्रवत् परया मुदा ।
यथार्हं पूजयित्वा च समाश्वासयत प्रभुः ।
नलेन सहितां तत्र दमयन्तीं पतिव्रताम् ॥ ३ ॥

---

completely supplied with all desires. लब्धवान्—*past act. part.* from लभ्; ‘obtained’. परमां मुदम्—great joy. मुद् *f.*=मोदः । लब्ध... दम्—He stood at the height of joy.

१. आप्यायिता—*past pass. part.* from the *caus.* of प्यै with आ; comforted, refreshed. अर्ध...स्येव—like the earth with the corn half produced. २. तन्द्रां व्यपनीय—having laid aside or put away the weariness. शान्तज्वरा—with the pain alleviated. हर्ष...सत्त्वा—whose vigour was increased by joy. रराज—shone; looked bright. समवाप्तकामा—with all her desires fulfilled. शीतां...तेन—like the night with the moon risen. ३. रात्रिं व्युषितः—having lodged there for the night. स्वलंकृतः—well-adorned. काले—at the proper time. ४. प्रयतः—self-restrained; pious. ततः अनु—after that. ५. प्रतिजग्राह—received; greeted. यथार्हम्—according as he deserved; properly. समाश्वासयत—consoled; comforted.

[1]तामर्हणां नलो राजा प्रतिगृह्य यथाविधि ।
परिचर्यां स्वकां तस्मै यथावत् प्रत्यवेदयत् ॥ ४ ॥
[2]ततो बभूव नगरे सुमहान् हर्षजः स्वनः ।
जनस्य संप्रहृष्टस्य नलं दृष्ट्वा तथागतम् ॥ ५ ॥
[3]अशोभयन्त नगरं पताकाध्वजमालिनम् ।
सिक्ताः सुमृष्टपुष्पाढ्या राजमार्गाः स्वलंकृताः ॥ ६ ॥
[4]द्वारि द्वारि च पौराणां पुष्पभङ्गः प्रकल्पितः ।
अर्चितानि च सर्वाणि देवतायतनानि च ॥ ७ ॥
[5]ऋतुपर्णोऽपि शुश्राव बाहुकच्छद्मिनं नलम् ।
दमयन्त्या समायुक्तं जहृषे च नराधिपः ॥ ८ ॥
[6]तमानाय्य नलं राजा क्षमयामास पार्थिवम् ।
स च तं क्षमयामास हेतुभिर्बुद्धिसंमितैः ॥ ९ ॥
[7]स सत्कृतो महीपालो नैषधं विस्मिताननः ।
दिष्ट्या समेतो दारैः स्वैर्भवानित्यभ्यनन्दत ॥ १० ॥

---

१. अर्हणाम्—honour. स्वकां परिचर्यां तस्मै यथावत् प्रत्यवेदयत्—he paid his devotion to him in fitting terms. २. हर्षजः स्वनः—sound of joy. संप्रहृष्ट—exulting; right glad. ३. अशोभयन्त—adorned; beautified. पताका...नम्—decked with banners, flags and garlands. सिक्ताः—sprinkled; watered. सुमृष्टपुष्पाढ्याः—filled with exceedingly bright flowers. राजमार्गाः—royal roads. मार्गाणां राजा=राजमार्गः। ष० त०. ४. पुष्पभङ्गः—a festoon of flowers. प्रकल्पितः—fitted; arranged. अर्चितानि—honoured; worshipped. देवतायतनानि—temples. ५. बाहुकच्छद्मिनम्—in the disguise of बाहुक. समायुक्तम्—united with. जहृषे—was full of joy; rejoiced. ६. आनाय्य—*Absol.* from the *Caus.* of नी with आ; having caused to be brought; having convened. क्षमयामास—(i) asked to be pardoned; (ii) excused him. बुद्धिसंमितैः हेतुभिः—with arguments conformable to understanding. ७. विस्मिताननः—with an astonished look. दिष्ट्या...भवान्—How glad I am that you are united with your wife. अभ्यनन्दत—saluted; greeted.

[1]कच्चित् तु नापराधं ते कृतवानस्मि नैषध ।
अज्ञातवासं वसतो मद्गृहे वसुधाधिप ॥ ११ ॥
[2]यदि वा बुद्धिपूर्वाणि यद्यबुद्ध्यापि कानिचित् ।
मया कृतान्यकार्याणि तानि त्वं क्षन्तुमर्हसि ॥ १२ ॥

नल उवाच ।

[3]न मेऽपराधं कृतवांस्त्वं स्वल्पमपि पार्थिव ।
कृतेऽपि च न मे कोपः क्षन्तव्यं हि मया तव ॥ १३ ॥
[4]पूर्वं ह्यपि सखा मेऽसि संबन्धी च जनाधिप ।
अत ऊर्ध्वं तु भूयस्त्वं प्रीतिमाहर्तुमर्हसि ॥ १४ ॥
[5]सर्वकामैः सुविहितैः सुखमस्म्युषितस्त्वयि ।
न तथा स्वगृहे राजन् यथा तव गृहे सदा ॥ १५ ॥
[6]इदं चैव हयज्ञानं त्वदीयं मयि तिष्ठति ।
तदुपाकर्तुमिच्छामि मन्यसे यदि पार्थिव ॥ १६ ॥

बृहदश्व उवाच ।

[7]एवमुक्त्वा ददौ विद्यामृतुपर्णाय नैषधः ।
स च तां प्रतिजग्राह विधिदृष्टेन कर्मणा ॥ १७ ॥

---

१. कच्चित्...नस्मि—I hope I have not done any wrong to you (while you were dwelling in my house *incognito*). २. बुद्धिपूर्वाणि—intentionally. अबुद्ध्या—unintentionally; unwittingly. अकार्याणि—improper acts. तानि...र्हसि—be pleased to forgive them. ३. स्वल्पमपि—even the slightest. कृतेऽपि—even if it had been done. क्षन्तव्य—*pot. pass. part.* from क्षम्. ४. पूर्वम्—formerly. अतः ऊर्ध्वम्—henceforward. प्रीतिमाह...र्हसि—you must bestow your friendship on me. ५. सुविहितैः—well-furnished with (all desires). सुखं...त्वयि—I have dwelt with you pleasantly. ६. त्वदीयं हयज्ञानम्—your skill in (taming) horses. तिष्ठति—remains; lies. तत् उपाकर्तुं (=दातुम्)—to make it over to you; to bestow it on you. यदि मन्यसे—if you so desire. ७. विद्याम्—that science. प्रतिजग्राह—received. विधिदृष्टेन कर्मणा—according to prescribed rites.

[१]गृहीत्वा चाश्वहृदयं राजन् भाङ्गासुरिर्नृपः ।
निषधाधिपतेश्चापि दत्त्वाक्षहृदयं नृपः ।
सूतमन्यमुपादाय ययौ स्वपुरमेव ह ॥ १८ ॥
[२]ऋतुपर्णे गते राजन् नलो राजा विशांपते ।
नगरे कुण्डिने कालं नातिदीर्घमिवावसत् ॥ १९ ॥

॥ इति नलोपाख्याने पञ्चविंशतितमोऽध्यायः ॥

षड्विंशतितमोऽध्यायः

बृहदश्व उवाच ।

[३]स मासमुष्य कौन्तेय भीममामन्त्र्य नैषधः ।
पुरादल्पपरीवारो जगाम निषधान् प्रति ॥ १ ॥
[४]रथेनैकेन शुभ्रेण दन्तिभिः परिषोडशैः ।
पञ्चाशद्भिर्हयैश्चैव षट्शतैश्च पदातिभिः ॥ २ ॥
[५]स कम्पयन्निव महीं त्वरमाणो महीपतिः ।
प्रविवेश सुसंरब्धस्तरसैव महामनाः ॥ ३ ॥
[६]ततः पुष्करमासाद्य वीरसेनसुतो नलः ।
उवाच दीव्याव पुनर्बहु वित्तं मयार्जितम् ॥ ४ ॥

---

१. अश्वहृदयम्—the knowledge of horses. अक्षहृदयम्—the skill in dice. उपादाय—taking into service. २. न अतिदीर्घमिव कालम्—not for a very long time. ३. मासम्—for a month. उष्य = उषित्वा । आमन्त्र्य—taking leave of; bidding farewell to. अल्पपरीवारः—with only a small retinue. ४. शुभ्र—bright; resplendent. परिषोडशैः दन्तिभिः—with exactly sixteen elephants. पञ्चाशत्—fifty. हयैः—horses. i. e. horsemen. षट्शतैश्च पदातिभिः—with six hundred foot-soldiers. ५. महीं कम्पयन् इव—as if quaking the earth; making the earth tremble. सुसंरब्धः—greatly enraged or incensed. तरसा एव—with terrific speed. ६. दीव्याव—*Impera.* 1st dual of दिव् 4 P. 'let us both play (at dice). अर्जितम्—earned; acquired.

[1]दमयन्ती च यच्चान्यन्मम किंचन विद्यते ।
एष वै मम संन्यासस्तव राज्यं तु पुष्कर ॥ ५ ॥

[2]पुनः प्रवर्ततां द्यूतमिति मे निश्चिता मतिः ।
पणेनैकेन भद्रं ते प्राणयोश्च पणावहे ॥ ६ ॥

[3]जित्वा परस्वमाहृत्य राज्यं वा यदि वा वसु ।
प्रतिपाणः प्रदातव्यः परमो धर्म उच्यते ॥ ७ ॥

[4]न चेद् वाञ्छसि द्यूतं त्वं युद्धद्यूतं प्रवर्तताम् ।
द्वैरथेनास्तु वै शान्तिस्तव वा मम वा नृप ॥ ८ ॥

[5]वंशभोज्यमिदं राज्यमर्थितव्यं यथातथा ।
येन केनाप्युपायेन वृद्धानामिति शासनम् ॥ ९ ॥

[6]द्वयोरेकतरे बुद्धिः क्रियतामद्य पुष्कर ।
कैतवेनाक्षवत्यां वा युद्धे वा नाम्यतां धनुः ॥ १० ॥

---

१. दम...द्यते—Damayantī and everything else that I possess एष...सन्यासः—this is my stake or deposit. तव राज्यं तु—and yours is the kingdom. २. प्रवर्तताम्—let it proceed. इति...मतिः—this is my settled purpose. पणेन एकेन प्राणयोः पणावहे—at a single wager, let us both stake our lives. ३. परस्वं आहृत्य—having taken away another's property. वसु—wealth; property. प्रतिपाणः—a counter-stake. प्रदातव्यः—should be granted. परमो धर्म उच्यते—is said to be the highest duty. ४. द्यूतम्—gambling. युद्धद्यूतम्—the game of war or single combat. द्वैरथेन—by a single combat in chariots. शान्तिः—settlement of difference; satisfaction. ५. वंशभोज्यम्—to be possessed by a family; hereditary. अर्थितव्यम्—may be sought. यथातथा—by any means; anyhow; in any way. शासनम्—precept; maxim. वृद्धानाम्—of elderly persons; of the seers. ६. एकतरे—on one of the two. बुद्धिः क्रियताम्—you should set your mind (on); should direct your mind (towards). कैतवेन अक्षवत्याम्—in playing with dice at gambling. युद्धे...धनुः—or else stretch your bow in a combat. नाम्यताम्—*Impera.* 3rd sing. of the *caus. pass.* of नम्.

[1]नैषधेनैवमुक्तस्तु पुष्करः प्रहसन्निव ।
ध्रुवमात्मजयं मत्वा प्रत्याह पृथिवीपतिम् ॥ ११ ॥
[2]दिष्ट्या त्वयार्जितं वित्तं प्रतिप्राणाय नैषध ।
दिष्ट्या च दुष्करं कर्म दमयन्त्याः क्षयं गतम् ।
दिष्ट्या च म्रियसे राजन् सदारोऽद्य महाभुज ॥ १२ ॥
[3]धनेनानेन वै भैमी जितेन समलंकृता ।
मामुपस्थास्यति व्यक्त दिवि शक्रमिवाप्सराः ॥ १३ ॥
[4]नित्यशो हि स्मरामि त्वां प्रतीक्षेऽपि च नैषध ।
देवनेन मम प्रीतिर्न भवत्यसुहृद्गणैः ॥ १४ ॥
[5]जित्वा त्वद्य वरारोहां दमयन्तीमनिन्दिताम् ।
कृतकृत्यो भविष्यामि सा हि मे नित्यशो हृदि ॥ १५ ॥
[6]श्रुत्वा तु तस्य ता वाचो बह्वबद्धप्रलापिनः ।
इयेष स शिरश्छेत्तुं खड्गेन कुपितो नलः ॥ १६ ॥
[7]स्मयन् तु रोषताम्राक्षस्तमुवाच ततो नलः ।
पणावः किं व्याहरसे जितो न व्याहरिष्यसि ।
ततः प्रावर्तत द्यूतं पुष्करस्य नलस्य च ॥ १७ ॥

---

१. ध्रुवं...मत्वा—thinking that he would certainly gain victory. २. दिष्ट्या—luckily, fortunately; Oh what joy ! दुष्करं... गतम्—the painful task of (winning) Damayantī has now come to an end (i. e. now she is sure to be mine). म्रियसे—you are alive. सदारः—along with your wife. ३. जितेन—won by me. मां उपस्थास्यति—will wait upon me. व्यक्तम्—certainly. ४. प्रतीक्षे—I wait for. देवनेन मम प्रीतिः—I have a great liking for playing at dice. न...°गणैः—but not with parties of people who are not friends. ५. वरारोहाम्—that graceful lady. कृतकृत्यः भविष्यामि—I shall have accomplished my object. ६. बह्व...नः—full of inconsistent (अबद्ध) and foolish talk. इयेष—desired. खड्गेन शिरः छेत्तुम्—to cut his head with a sword. ७. स्मयन्—smiling. रोषताम्राक्षः—रोषेण ताम्रे अक्षिणी यस्य सः । बहु० स० 'whose eyes were red with anger'. पणावः—let us play at dice. किं व्याहरसे—Why do you talk idly ?

[१]एकपाणेन वीरेण नलेन स पराजितः ।
स रत्नकोषनिचयैः प्राणेन पणितोऽपि च ॥ १८ ॥
[२]जित्वा तु पुष्करं राजा प्रहसन्निदमब्रवीत् ।
मम सर्वमिदं राज्यमव्यग्रं हतकण्टकम् ॥ १९ ॥
[३]वैदर्भी न त्वया शक्या राजापसद वीक्षितुम् ।
तस्यास्त्वं सपरीवारो मूढ दासत्वमागतः ॥ २० ॥
[४]न त्वया तत्कृतं कर्म येनाहं विजितः पुरा ।
कलिना तत्कृतं कर्म त्वं च मूढ न बुध्यसे ॥ २१ ॥
[५]नाहं परकृतं दोषं त्वय्याधास्ये कथंचन ।
यथासुखं वै जीव त्वं प्राणानवसृजामि ते ॥ २२ ॥
[६]तथैव सर्वसंभारं स्वमंशं वितरामि ते ।
तथैव च मम प्रीतिस्त्वयि वीर न संशयः ॥ २३ ॥
[७]सौहार्दं चापि मे त्वत्तो न कदाचित् प्रहास्यति ।
पुष्कर त्वं हि मे भ्राता संजीव शरदः शतम् ॥ २४ ॥

जितो...ष्यसि—You shall never utter the word 'conquered'. प्रावर्तत—proceeded; began.

१. एकपाणेन—in one game; in a single stake. रत्नकोषनिचयैः—with heaps of jewels and other treasure. पणितः—staked; played for. २. अव्यग्रम्—undisturbed. हतकण्टकम्—with all the foes destroyed. कण्टकः or °कम्—a thorn. ३. राजापसद=अपसदः राजा—O degraded king! सपरीवारः—along with your retinue. दासत्वं आगतः—you are reduced to the state of a slave; you have become a slave. ४. कर्म—action; conquest. न बुध्यसे—You do not know. ५. परकृतं दोषम्—the offence that was committed by others. न त्वयि आधास्ये—I shall not attribute to you. यथासुखम्—at pleasure. सुखं अनतिक्रम्य । अव्य०. अवसृजामि—I concede or grant (you your life). ६. तथैव—likewise. सर्वसंभारम्—all your goods. स्वं अंशम्—your own share. वितरामि=यच्छामि । ७. सोहार्दम्—friendship. न कदाचित्—never. त्वत्तः प्रहास्यति—shall depart from you; shall cease to exist in your case. संजीव—live happily. शरदः शतम्—for a hundred autumns i. e. years.

[1]एवं नलः सान्त्वयित्वा भ्रातरं सत्यविक्रमः ।
स्वपुरं प्रेषयामास परिष्वज्य पुनः पुनः ॥ २५ ॥
[2]सान्त्वितो नैषधेनैवं पुष्करः प्रत्युवाच ह ।
पुण्यश्लोकं तदा राजन्नभिवाद्य कृताञ्जलिः ॥ २६ ॥
[3]कीर्तिरस्तु तवाक्षय्या जीव वर्षायुतं सुखी ।
यो मे वितरसि प्राणानधिष्ठानं च पार्थिव ॥ २७ ॥
[4]स तथा सत्कृतो राज्ञा मासमुष्य ततो नृपः ।
प्रययौ स्वपुरं हृष्टः पुष्करः स्वजनान्वितः ॥ २८ ॥
[5]महत्या सेनया सार्धं विनीतैः परिचारकैः ।
भ्राजमान इवादित्यो वपुषा भरतर्षभ ॥ २९ ॥
[6]प्रस्थाप्य पुष्करं राजा वित्तवन्तमनामयम् ।
प्रविवेश पुरीं श्रीमानत्यर्थमुपशोभिताम् ।
प्रविश्य सान्त्वयामास पौरांश्च निषधाधिपः ॥ ३० ॥
[7]पौरजानपदाश्चापि संप्रहृष्टतनूरुहाः ।
ऊचुः प्राञ्जलयः सर्वे सामात्यप्रमुखा जनाः ॥ ३१ ॥

---

१. सत्यविक्रमः—truly heroic. स्वपुरं प्रेषयामास—sent him to his own town. २. सान्त्वितः—consoled; comforted. अभि...ञ्जलिः—saluting him with folded hands. ३. अक्षय्या—undiminished; undecaying. वर्षायुतम्—for ten thousand years. यो मे...°ष्ठानं च—since you have granted me my life and my place of residence. ४. सत्कृतः—honoured. मासं उष्य (=उषित्वा)—having resided for a month. स्वजनान्वितः—accompanied by his men. सार्धम्=with. विनीतैः परिचारकैः—with submissive or well-conducted attendants. वपुषा—with his form. ६. प्रस्थाप्य—having despatched. वित्तवन्तं अनामयम्—possessed of wealth and health. अत्यर्थ...ताम्—exceedingly beautified. ७. पौरजानपदाः—citizens and country-folk. पौराः=पुरे भवाः। जानपदाः=जनपदे भवाः। संप्र...रुहाः—with the hair of the body erect or thrilled with horripilation, सामात्यप्रमुखाः=अमात्यानां प्रमुखैः सह। —with the chief ministers.

[1]अद्य स्म निर्वृता राजन् पुरे जनपदेऽपि च ।
उपासितुं पुनः प्राप्ता देवा इव शतक्रतुम् ॥ ३२ ॥
[2]प्रशान्ते तु पुरे हृष्टे संप्रवृत्ते महोत्सवे ।
महत्या सेनया राजा दमयन्तीमुपानयत् ॥ ३३ ॥
[3]दमयन्तीमपि पिता सत्कृत्य परवीरहा ।
प्रास्थापयदमेयात्मा भीमो भीमपराक्रमः ॥ ३४ ॥
[4]आगतायां तु वैदर्भ्यां सपुत्रायां नलो नृपः ।
वर्तयामास मुदितो देवराडिव नन्दने ॥ ३५ ॥
[5]ततः प्रकाशतां यातो जम्बुद्वीपे स राजसु ।
पुनः शशास तद् राज्यं प्रत्याहृत्य महायशाः ।
ईजे च विविधैर्यज्ञैर्विधिवच्चाप्तदक्षिणैः ॥ ३६ ॥

॥ इति नलोपाख्याने षड्विंशतितमोऽध्यायः ॥

॥ इति नलोपाख्यानं समाप्तम् ॥

---

१. निर्वृताः स्म (= स्मः)—we are blessed or happy. जनपदः—a country. उपासितुम्—to wait upon; to do homage. शतक्रतुम्=इन्द्रम्। २. प्रशान्ते...हृष्टे—when the rejoicing city was tranquillised or made quiet. संप्रवृत्ते महोत्सवे—and when the great festival was over. उपानयत्—brought near. ३. परवीरहा—the slayer of the champions of his foes. प्रास्थापयत्—*Imperf.* 3rd sing. of the *caus.* of स्था with प्र; sent; despatched. अमेयात्मा—अमेयः आत्मा यस्य सः। of immeasurable mind; high-minded. ४. वर्तयामास—lived; passed his days. मुदितः—joyful. देव...नन्दने—like the sovereign of the gods in the paradise or elysium. ५. प्रकाशतां यातः—he attained glory. राजसु—amongst the kings. शशास—ruled; governed. प्रत्याहृत्य—*Absol.* from हृ with प्रति and आ; having recovered it. विविधैः यज्ञैः ईजे—he performed various sacrifices. ईजे—*Perf.* 3rd sing. of यज्. आप्तदक्षिणैः—furnished with several gifts (to the Brāhmaṇas).

॥ श्रीकृष्णार्पणमस्तु ॥

END

Full and Idiomatic Translation
OF
The Episode of Nala

Chapter I

BṚIHADAŚVA SAID:—

1. There was once a mighty king named Nala, the son of Vīrasena. He was possessed of all desirable virtues, handsome and well-versed in (the knowledge of) horses.

2. He was at the head of all the kings, like the monarch of the gods. Exalted over all he was like the sun in lustre.

3. He was the brave king of the Nishadhas, intent on the welfare of the Brāhmaṇas, versed in the Vedas, fond of dice, truth-speaking and the master of a very mighty army.

4. He was the beloved of men and women, was noble and of subdued passions. He was the protector (of all) and the foremost of bowmen and was himself as though Manu *incarnate*.

5. And like him there was among the Vidarbhas (a king named) Bhīma, of terrible prowess, heroic, endowed with all good qualities, and desirous of offspring but without any child.

6. With a fixed mind he tried his utmost for obtaining issue. (Then) O descendant of Bharata ! there came to him a Brahmin-sage by name Damana.

7. That Bhīma, O lord of kings, desirous of (having) offspring and versed in morality, along with his queen, gratified that illustrious (sage) by a respectful reception.

8. Being well-pleased, Damana, of great renown, granted to that king and his queen a boon (in the form of) a jewel of a daughter and three noble sons.

9. (They were called respectively) Damayantī, and Dama, Dānta and the illustrious Damana. They were all

endowed with every accomplishment, were terrible (to look at) and of fierce prowess.

10. And the slender-waisted Damayantī made a name all over the world in regard to her beauty, brightness, renown, grace and good luck.

11. Then on her attaining to age a hundred female slaves and a hundred hand-maids, all decked in ornaments, waited upon her like the wife of Indra.

12. That Bhima's daughter of faultless features, decked in every ornament, shone there in the midst of her hand-maids like the luminous lightning of the clouds.

13. She was endowed with very great beauty and was large-eyed like the goddess of beauty. Neither among the gods nor among the Yakshas was there any one so lovely.

14. Nor even among other human beings was there any one (like her) seen or heard of before. The beautiful maiden made even the minds of gods ruffle.

15. And that Nala, the tiger among men, was unequalled in all the (three) worlds. In beauty he was like Cupid himself in an embodied form.

16. Out of admiration (the heralds) repeatedly praised Nala in the presence of Damayantī, and Damayantī in the presence of the king of the Nishadhas.

17. Repeatedly hearing of each other's virtues, all unseen they conceived an attachment towards each other. And that passion for each other, O son of Kuntī, began to grow in strength.

18. Not being able to control the love in his heart Nala then began to pass his time in solitude in the gardens attached to the harems.

19. Then there he saw (a number of) swans furnished with golden wings. From among these that were wandering in the garden he caught one bird (with his hands).

20. Thereupon that sky-ranging bird said to Nala : " You should not kill me, O king ! I will do some good to you.

21. O king of Nishadhas, I will speak of you before Damayantī in such a way that she will never think of any other person except yourself. "

22. Thus addressed, the king then liberated that swan. And those birds rising on their wings thence went to the country of the Vidarbhas.

23. On arriving at the city of the Vidarbhas, the birds alighted before Damayantī, and she beheld those flocks.

24. She, in the midst of her friends, beholding those birds of extra-ordinary appearance, was filled with delight and quickly strove to catch those birds.

25. At this the swans fled in all directions in that women's orchard, and those maidens there pursued the birds, each (running) after one.

26 And the swan, after which Damayantī ran, addressed her in human speech:

27. "O Damayantī, there is a king amongst the Nishadhas named Nala. He is equal to the Aśvins in beauty. There are no men who are his peers.

28. O fair-complexioned one, O you of slender waist, if you become his wife, your existence and this your beauty may be of purpose.

29. We have, indeed, beheld gods, Gandharvas, human beings, snakes and the Rākshasas, but have never before come across any one like him.

30. You also are a jewel among the fair sex, as Nala is the prime among men. The union of the best with the best would be happy."

31. And thus addressed by the swan, Damayantī, O king! replied to that swan, saying "Do you too speak thus to Nala (also)".

32. That bird, saying *yes* to the daughter of Vidarbha, O king, returned to the country of the Nishadhas and related everything to Nala.

Chapter II.

BṚIHADAŚVA SAID :—

1. O Bhārata, hearing those words of the swan, that Damayantī thenceforth lost all peace of mind on account of Nala.

2. Heaving frequent sighs, Damayantī then was filled with anxiety and became melancholy, pale-faced and lean.

3. With her heart possessed by the god of love she soon lost colour, and with her up-turned gaze and constant thought she looked like one distracted in mind.

4. She had lost all inclination for beds and seats and objects of enjoyment. She ceased to lie down by day or night, always weeping with the words 'Ah ! alas !'.

5–7. Those hand-maids (of hers) knew her uneasy and in that condition, from her gestures. Thereupon Damayantī's friends reported that she was indisposed to the king, the lord of the Vidarbhas. And hearing of this from the hand-maids of Damayantī, king Bhīma regarded the affair of his daughter to be serious (and said to himself): "Why is it that this my daughter seems to be so ill today ?"

8. The king, reflecting to himself that his daughter had attained to puberty, concluded that Damayantī's *swayamvara* should take place.

9. The king (then), O lord, cordially invited (all) the rulers of the earth, saying : 'Ye heroes, let the *swayamvara* (of Damayantī) now take place !'

10–11. And all the kings ruling over the earth hearing of Damayantī's *swayamvara* came to Bhīma at his bidding, filling the earth with the clatter of their cars, the neighing of their horses and the roar of their elephants, accompanied by their fine-looking armies beautifully decked in ornaments and graceful garlands.

12. The mighty-armed Bhīma paid due honour to those illustrious monarchs. Duly honoured they took up their residence there.

13. And just at this time two eminent sages of the gods, of great minds, while roaming about, went from the earth to the world of Indra.

14. They were Nārada and Parvata, of great wisdom and great vows. They entered the mansion of the lord of gods, receiving proper worship.

15. Thereupon that lord Indra, having (duly) worshipped them, inquired after their undisturbed peace and welfare in all matters.

NARADA SAID:—

16. O divine lord! peace attends us both in every respect. And, O Indra, kings are happy in the whole world.

BṚIHADAŚVA SAID:—

17–18. Hearing the words of Nārada, the slayer of Bala and Vṛitra said: "Those righteous rulers of the earth who fight renouncing all desire of life, and who meet death when their time is come by means of weapons, without flying from the battle-field—this is their everlasting region, granting all desires, even as it is to me.

19. Where indeed are those Kshatriya heroes? I do not see those kings approach (now) who are my favourite guests."

20. Thus addressed by Indra, Nārada replied: "Listen to me, O Indra, why the kings are not seen (by you now).

21. The king of the Vidarbhas has a daughter who is celebrated as Damayantī. In beauty she transcends all the women of the earth.

22. Her *swayamvara*, O Indra, will take place shortly. There (all) kings and princes are going from all directions.

23. All the lords of the earth soliciting her who is the gem of the world desire to have her eagerly, O slayer of Bala and Vṛitra!

24. When this was being talked of, the guardians of the world, the foremost of the immortals, along with Agni, appeared before the lord of the gods.

25. Then all of them heard the words of Nārada that were fraught with grave import. And as soon as they heard them, they exclaimed in great joy, "We also shall go there".

26. Then all of them, O great monarch, accompanied by their attendants and mounted on their (respective) vehicles, set out for the country of the Vidarbhas, where all the kings (had already gone).

27. And, O son of Kuntī, the king Nala also, hearing of that concourse of kings, set out with a cheerful heart, being ardently attached to Damayantī.

28. Then on their way the gods saw Nala treading on the earth, who by reason of his superb beauty was Cupid himself in a bodily form.

29. Beholding him resplendent as the sun, the Lokapālas were filled with astonishment at his wealth of beauty and abandoned their intention.

30. Then, O king, stopping their cars in the sky, the gods alighted from the sky and spoke to Nala (saying):

31. "Oh foremost of monarchs, ruling the Nishadhas, O Nala, you are devoted to truth, please render help to us and be our messenger, O best of men!

Chapter III

BṚIHADAŚVA SAID:—

1. O Bhārata, Nala pledging his word to them saying 'I will do it', and then approaching them with folded hands asked them;

2. "Who are you? And who is he who desires me to be his messenger? And what is that I have to do for you? Please tell me truly."

3. When the king of the Nishadhas had spoken thus, Indra replied: "Know us, indeed, as the immortals, come here for Damayantī's sake.

4. I am Indra. This one is Agni, and this again is the lord of waters. And, O king, this one also is Yama, the destroyer of the bodies of men.

5. Do you inform Damayantī of our arrival (saying): 'The guardians of the world led by the great Indra are coming to the assembly, desirous of seeing (the *swayamvara*).

6. The gods Indra and Agni and Varuṇa and Yama desire to obtain you. Please, therefore, choose one of the gods for your lord.' "

7. Thus addressed by Indra Nala said with folded hands: "You should not please send me (with this errand), as I have come here with the self-same object.

8. How, indeed, can a man who is himself under the influence of love bring himself to speak thus to a lady on behalf of others? So please excuse me, O great gods!"

THE GODS SAID:—

9. "O ruler of the Nishadhas, having first promised to us saying 'I will do (it)', why will you not act (accordingly now)? Please go, O Nala; do not delay."

BṚIHADAŚVA SAID:—

10. Thus addressed by those gods, the ruler of the Nishadhas, spoke again: "(Those) mansions are well-guarded. How can I hope to enter (them)?"

11. Indra again replied to him, saying 'You will (be able to) enter.' And saying 'all right!' he went to the palace of Damayantī.

12–13. There he beheld the daughter of the Vidarbha king, surrounded by her hand-maids, blazing in beauty and in symmetry of form, fair-complexioned, of limbs exceedingly delicate, of slender waist and fair eyes. She seemed to obscure the light of the moon by her own splendour.

14. As he gazed on that lady of sweet smiles, his love increased, but being anxions to keep his solemn promise, he suppressed his passion.

15. At the sight of the king of the Nishadhas those best of women, being overpowered by his effulgence, sprang up from their seats in amazement.

16. And filled with wonder and being well pleased (at his sight), they praised Nala, and without saying anything to him, they mentally paid him (due) reverence (saying):

17. "Oh, what beauty! Oh, what loveliness! Oh, what gentleness belongs to this high-souled (king)! Who can he be? Can he be some god, or Yaksha, or Gandharva?"

18. Those foremost of women, overpowered by his splendour and being bashful, could not dare say anything to him.

19. But Damayantī, (although herself) struck with amazement, smilingly addressed that warlike Nala who also gently smiled (at her), (saying):

20. "Who are you, O you of faultless features and who are the augmenter of my love? O hero, you have come here like an immortal (god). O sinless one, I am anxious to know you.

21. Why have you come here? How is it that you have not been discovered by any one? For my apartments are well-guarded and the king is stern in his mandates."

22. Thus addressed by the daughter of the Vidharbha king, Nala replied to her (saying): "O blessed lady! know me to be Nala. (I have) come here as the messenger of the gods.

23. The gods—Indra, Agni, Varuṇa and Yama desire to obtain you. O beautiful lady, do you choose one of the gods for your lord.

24. It is through their power that I have entered here unperceived and that none saw me enter, or obstructed (my entrance).

25. For this reason, O good lady, I have been sent (to you) by the foremost of gods. Hearing this, O noble one, make up your mind as you please."

Chapter IV

BṚIHADAŚVA SAID :—

1. Having bowed down to the gods, she thus addressed Nala with a smile: "O king, love me with proper regard. What shall I do for you ?

2. Myself and whatever else of wealth is mine are yours. Grant me, O lord, (your) love in full trust.

3. O king, those words of the swans are burning me. It is for your sake, O hero, that I have caused (these) kings to assemble.

4. O giver of proper respect ! if you reject me who am courting you, I shall either resort to poison, or fire, or water, or rope for your sake.

5. Thus addressed by Damayantī, Nala replied to her: " With the guardians of the world present (here), how is it that you choose a *man* ?

6. Let your heart turn towards those high-souled lords, the creators of the worlds, even to the dust of whose feet I am not equal.

7. Doing some wrong to the gods, a mortal meets with death. Save me, O lady of faultless features. Choose you those eminent gods.

8. By accepting the gods, do you enjoy spotless clothes and celestial garlands of variegated hues, and excellent ornments.

9. What woman would not choose as her lord Agni, the chief of the gods, who compressing this entire earth swallows (it up) again ?

10. What woman would not choose him as her lord, through the fear of whose rod of punishment all the multitudes of living beings follow the path of virtue alone ?

11. What woman would not choose as her lord the virtuous and high-souled (Indra), the lord of the gods, the chastiser of the Daityas and the Dānavas ?

12. Or if you could choose in your heart Varuṇa from among the Lokapālas, do so unhesitatingly. Do you listen to this friendly advice.

13. Thus addressed by Naishadha, Damayantī, with eyes bathed in tears of grief, spoke thus (to Nala):

14. "Bowing to all the gods, O lord of the earth! I choose you alone as my lord. Truly do I tell this to you."

15. Thereupon the king replied to that trembling (Damayantī) who stood with folded hands: "Having come here as the messenger of the gods, O blessed lady, how can I strive here for my own cause?

16. Having given my pledge to the gods especially, how indeed can I, O blessed one, having set out to strive another's cause, dare seek my own interest here?

17. If this seeking my own interest is consistent with virtue, I shall do so; and you too, O good lady, do the same."

18. Then Damayantī of sweet smiles gently spoke to king Nala in words that were choked with tears:

19. "O lord of men, I have found out this harmless plan whereby, O king, no sin whatever will accrue to you.

20. Surely you yourself, O best of men, as well as all the gods headed by Indra, should come together to the place of my *swayamvara*.

21. Then, O lord of men, in the presence of the Lokapālas I shall choose you, O most illustrious man! Thus you will incur no blame."

22. O lord of men! thus addressed by Vaidarbhī, king Nala again returned to the place where the kings had assembled.

23. The great gods, the guardians of the world, beheld him come in that way. And on seeing him they then asked him all that had happened, (saying):

24. Have you, O king, seen Damayantī of sweet smiles? What has she said to us all? Tell (us all that), O sinless monarch!

NALA SAID :—

25. Commanded by you, I entered Damayantī's palace that is furnished with lofty portals and guarded by aged warders bearing staffs.

26. And as I entered, by virtue of your very power nobody perceived me except that princess.

27. I saw her hand-maids and they also saw me. And on seeing me, O eminent gods, all of them were filled with wonder.

28. And as you were being described by me to her, that fair-faced maiden with all her thoughts fixed on me alone, chose (me alone), O best of gods!

29. The maiden said to me: "Let the gods, O eminent man, come together with you to the place of my *swayamvara*.

30. O king of the Nishadhas, I will cloose you in their presence. Thus, O you of mighty arms, you will incur no blame."

31. This is all that took place, O gods, as I have told (you). Now everything else rests with you, O foremost of the gods!

Chapter V

BṚIHADAŚVA SAID :—

1. Then when the day of happy omen arrived, at an auspicious moment king Bhīma summoned (all) the kings to the *swayamvara*.

2. On hearing of it all the rulers of the earth, smitten with love, speedily came there with a desire to obtain Damayantī.

3. Those monarchs entered the hall of state decorated with golden pillars and radiant with an arched gateway, like mighty lions entering a mountain.

4. There all those lords of the earth, decked with fragrant garlands and wearing polished jewelled ear-rings, seated themselves on their several seats.

5. Their arms were seen to be robust, resembling iron-clubs, well-shaped and very smooth like the five-headed serpents.

6. The faces of the kings, graced with beautiful locks and fine noses, eyes and brows, shone like stars in the firmament.

7. That sacred assembly of the kings, graced by those prominent people, resembled the city of Bhogavatī graced by the Nāgas or a mountain-cavern swarmed with tigers.

8. That fair-faced Damayantī then entered the hall of state stealing the eyes and hearts of the kings by her (dazzling) lustre.

9. The glances of those illustrious kings, rivetted on the (several) limbs of her body, were fixed on those very parts and did not move (at all) as they were seeing.

10. Then, O Bhārata, when the names of the kings were proclaimed, the daughter of Bhīma saw five men (exactly) similar in form.

11. Beholding them all seated there with forms precisely alike, Damayantī could not recognize king Nala through doubt.

12. At whomsoever she looked, she regarded to be king Nala. Filled with anxiety that noble lady conjectured in her mind: "Oh! how shall I distinguish the gods? How shall I know king Nala?"

13. Thinking thus, that daughter of the Vidarbha king, filled with great grief, thought (to herself), O Bhārata, about the characteristic marks of the gods, of which she had heard (before):

14. "Those attributes of the gods, of which I have heard from the old persons, I do not notice in the case of even one of these (gods) who are present here upon the earth."

15. Revolving the matter in many ways (in her mind) and reflecting upon it repeatedly, she thought it was the opportune time for seeking the protection of the gods.

16. And bowing down to the gods with mind and speech, with folded hands she thus addressed them trembling:

17. "Inasmuch as on hearing the words of the swans I have chosen the king of the Nishadhas as my lord, by that truth let the gods reveal him to me.

18. Since I have not gone astray even in speech or mind, by that truth let the gods point out him alone to me.

19. As the gods (themselvos) have destined the ruler of the Nishadhas to be my lord, for the sake of that trüth let the gods reveal him alone to me.

20. And since I have undertaken this vow for the propitiation of Nala, for the sake of that truth let the gods reveal him to me.

21. Let the great gods, the guardians of the world, assume their own proper forms, so that I may recognize that king of good renown."

22–23. Hearing these piteous words of lamentation of Damayantī (and ascertaining) her firm resolve, her fervent love for Nala, the purity of her heart, her wisdom, her regard and affection for Nala, the gods did according to her request and showed their courage in assuming their characteristic marks.

24. She then beheld the gods free from perspiration, with unwinking eyes and unfading garlands, and unstained with dust, and standing without touching the ground.

25. And Nala then stood revealed (before her) by the twinkling of his eye, by his shadow, his fading garlands, filled with dust and perspiration and resting on the ground.

26. And, O descendant of Bharata, discerning those gods and that Nala of fair fame, Damayantī chose Nala according to her troth.

27. The large-eyed one then bashfully caught the hem of his garment and placed round his neck a highly beautiful wreath.

28. That fair-complexioned maiden thus chose him for her lord. Thereupon the kings suddenly burst forth into the cries of 'Ah! alas!!'.

29. O descendant of Bharata, the gods and the great sages, filled with wonder, applauding king Nala, cried aloud, "Well done! Well done!!".

30. And, O descendant of the Kurus, the royal son of Vīrasena comforted that beautiful (Damayantī) with a delighted heart (saying):

31. "Since you, O blessed one, have accepted a *man* in the presence of the gods, know me thus to be your husband (ever) obedient to your command.

32. O you of sweet smiles, truly do I tell you this that as long as life continues in this my body, so long will I be faithful to you."

33. Damayantī, with folded hands, paid homage to Nala in similar terms. Both of them, then pleased with each other beholding those very gods headed by Agni, mentally sought their protection.

34. And when Nala was thus chosen by Damayantī (for her husband) all the guardians of the world possessed of great might, with pleased hearts granted eight boons to Nala.

35. Indra, the lord of Śachī, being pleased, bestowed upon Nala the boon that he should have the power to see the godhead present in the sacrifice and that he should attain pre-eminently the best and noble gait.

36. Agni conferred on him the boon that he would present himself whenever Nala wished and that (he would attain) to the worlds as bright as himself.

37–38. Yama granted him subtle taste in food and great steadfastness in virtue. The lord of waters granted Nala his own presence whenever he (i. e. Nala) desired, and also garlands of excellent fragrance. Thus each of the gods gave him a pair of gifts. Having thus conferred the boons on him, the gods went to heaven.

39. And the kings, filled with wonder, enjoying his nuptials with Damayantī, returned delighted as they came.

40. When the foremost of the kings had returned (to their capitals), the noble-minded Bhīma, well-pleased, celebrated the wedding of Nala and Damayantī.

41. Having stayed there for a time according to his pleasure, Naishadha, the best of men, returned to his own capital with the permission of Bhīma.

42. And having attained that pearl of a woman, that king too, of fair renown, O monarch, passed his days in joy in her company, like the slayer of (the demons) Bala and Vṛitra in the company of Śachī.

43. Shining brightly like the sun, the heroic king, exceedingly delighted, kept the subjects contented governing them righteously.

44. Like Yayāti, the son of Nahusha, that intelligent (monarch) celebrated the horse-sacrifice and many other sacrifices wherein abundant gifts were given (to the Brāhmaṇas).

45. And again that god-like Nala diverted himself in the company of Damayantī in beautiful woods and groves.

46. And that magnanimous Nala begot upon Damayantī a son named Indrasena and a daughter named Indrasenā.

47. Thus that lord of men and ruler of the earth, performing sacrifices and diverting himself (in the company of Damayantī), governed the earth teeming with riches.

Chapter VI

BṚIHADAŚVA SAID :—

1. When the guardians of the world, of great might, were returning after Damayantī had chosen Nala (for her lord), they saw Dwāpara approaching them with Kali.

2. Then on seeing Kali, Indra, the slayer of Bala and Vṛitra, said: " O Kali, say where you are going with Dwāpara. "

3. Thereupon Kali replied to Indra: " Going to Damayantī's *swayamvara*, I shall indeed obtain her for my wife. For my heart is fixed upon her. "

4. (At this) Indra said to him with a smile: " That *swayamvara* is already over. She has chosen Nala for her husband in our presence. "

5. Thus answered by Indra, the wrathful Kali, addressing all those gods, then spoke the following words:

6. "Since in the presence of the gods she has chosen a mortal for her lord, it is proper that she should suffer heavy penalty."

7. When Kali spoke thus, those gods replied: "It is when permitted by us that Damayantī has chosen Nala (for her lord).

8. What damsel is there that would not choose king Nala who is endowed with all virtues, who is well-versed in all duties, who practises all acts of devotion with due rites;

9. who has studied all the four Vedas together with the Purāṇas as the fifth (Veda); in whose house the gods are ever gratified by sacrifices (performed) religiously; who is ever unharmful to all creatures; who is truth-telling and firm in his vows.

10. Truth, courage, knowledge, religious austerities, purity, self-control and tranquillity are firm in that king, pre-eminent among men and resembling the guardians of the worlds.

11. O Kali, the fool that wishes to curse Nala bearing such a character, curses himself and destroys himself by his own act.

12. And O Kali, he who seeks to curse Nala, endowed with such virtues, would sink into the wide bottomless pit of hell that is (most) painful."

13. Having said thus to Kali and to Dvāpara, the gods went to heaven. And when the gods had gone away, Kali said to Dwāpara: "O Dwāpara, I cannot suppress my wrath. I shall possess Nala.

14. I shall deprive him of his kingdom. He shall (no longer) enjoy with Damayantī. Entering the dice you too should please help me.

Chapter VII

BRIHADAŚVA SAID:—

1. Having thus made an agreement with Dwāpara, Kali then came to the place where that king of Nishadhas stood.

2. Always watching for an opportune moment, he dwelt in the country of the Nishadhas for a long time. And it was in the twelfth year that Kali found a vulnerable point in him.

3. Naishadha (one day), after making water, sipped water and said twilight prayers, without (previously) washing his feet. And then it was that Kali entered him.

4. And having possessed Nala, he went near Pushkara and said to him as follows: "Come and play at dice with Nala.

5. With my assistance you will indeed win Nala in a game at dice. Having won the kingdom (as well as) king Nala, obtain the country of the Nishadhas."

6. Thus addressed by Kali, Pushkara went to Nala. And Kali too himself approached Pushkara, becoming the principal *die* called Vṛisha of all *dice*.

7. Appearing before the warlike Nala, his brother Pushkara, the slayer of hostile warriors, repeatedly said: "Let us both play with the principal die Vṛisha."

8. Thereupon the lofty-minded king could not endure the challenge in the presence of the daughter of the Vidarbha king. So he fixed the time for the game.

9. Being then possessed by Kali, Nala was vanquished in the game at dice (and lost) his stakes in gold and silver and yoked cars and robes.

10. Nobody from amongst his friends could succeed in dissuading him, who was maddened with the passion for dice (though otherwise he was) the repressor of his foes, from playing at dice.

11. Thereupon, O descendant of Bharata! all the citizens accompanied by the councillors came there to behold the distressed monarch (and) to prevent (him from the play).

12. Then the charioteer approaching Damayantī reported (the matter) to her (as follows): "Here are the citizens, O lady! standing at the gate for some business.

13. You should please inform the king of the Nishadhas that all the citizens have arrived here, unable to bear the calamity that has befallen their king who is conversant with virtue and wealth."

14. Thereupon that daughter of Bhīma, overwhelmed with grief and with her mind affected by sorrow, spoke to Nala in words low in tone on account of suppressed tears:

15. "O king! the citizens with the councillors of state, urged by loyalty, are staying at the gate desirous of seeing you."

16. (But) the king, possessed by Kali, did not say anything whatever in reply to that queen of lovely eyes who was lamenting in that way and was in that plight.

17. At this all those ministers and those citizens all, afflicted with grief and filled with shame, returned to their homes saying, 'He is not himself'.

18. And thus, O Yudhishṭhira, Nala and Pushkara gambled together for many months and that Nala of wide fame was always worsted.

Chapter VIII

BṚIHADAŚVA SAID:—

1–2. Then the daughter of Bhīma, the cool-headed Damayantī, seeing the virtuous king maddened, with his mind solely engrossed in gambling, was filled with fear and grief; and she thought the affair to be a serious one with the king.

3. Apprehensive of the calamity that threatened Nala, and yet desirous of doing him good and at last ascertaining that her lord had lost everything, she said as follows

4. to her nurse and maid-servant Bṛihatsenā, of high fame, intent upon her good, dexterous in all duties, faithful and sweet-tongued:

5. "O Bṛihatsenā, please go and summon the councillors in the name of Nala and tell them what wealth has been lost and what remains."

6. All those ministers then, hearing of Nala's summons, said, 'Would it be our good luck?' and approached Nala.

7. And then the daughter of Bhīma reported to Nala that all the ministers had come there a second time. But he did not pay any heed to it.

8. Seeing her husband disregarding her words, that Damayantī, filled with shame, returned to her apartments.

9. And having heard that the dice were uniformly adverse to Nala of wide fame and that Nala had lost everything she again spoke to her nurse:

10. "O Bṛihatsenā, please go again to Vārshṇeya in the name of Nala, and O blessed lady! bring the charioteer (hither). The matter at hand is very serious."

11. Bṛihatsenā, too, hearing those words of Damayantī, caused Vārshṇeya to be brought by trustworthy servants.

12. Then the blameless daughter of Bhīma, acquainted with conduct suitable to time and place, coaxing him with gentle words, said (to him) as suited to the occasion:

13. "You know that the king has always behaved well towards you. It, therefore, behoves you to help him now that he is in difficulty.

14. For the more the king is worsted by Pushkara himself, the more does his passion for play increase.

15. And as the dice fall obedient to Pushkara, it is seen that the dice are always adverse to Nala.

16. Being stupefied, he heeds not the words of his friends and relatives as he ought to do, nor does he like my advice.

17. Surely methinks the high-souled Naishadha is not to blame, inasmuch as the king regards not my words, being stupefied.

18. O charioteer, I seek your protection. Please do my behest. My mind misgives. Haply the king may even come to grief.

19. Yoking Nala's favourite horses as fleet as the mind, you should please take these twins (my son and daughter) on the car and go to (the city of) Kuṇḍina.

20. Leaving the two children (there) with my relatives, as also the chariot and these horses, either stay (there) or go elsewhere as you like."

21. And Vārshṇeya, the charioteer of Nala, communicated *in toto* these words of Damayantī chiefly to the ministers of Nala.

22. Having come together and settled (the matter) with them and obtaining their consent, O king ! he went to the country of Vidarbhas taking the two children in that chariot.

23–24. Leaving there horses and that excellent chariot as also that girl Indrasenā and that boy Indrasena, the charioteer, with a sad heart grieving for king Nala, bade farewell to king Bhīma and then wandering from there (for some time) arrived at the city of Ayodhyā.

25. With great grief he appeared before king Ṛituparṇa and entered into the service of that king as charioteer.

Chapter IX

BṚIHADAŚVA SAID :—

1. Then after Vārshṇeya had gone away, Pushkara won from Nala, while playing at dice, his (i. e. Nala's) kingdom and whatever other wealth he possessed.

2. To Nala, O King, who had lost his kingdom, Pushkara said with a smile : "Let the play proceed again. But what counter-stake have you now ?

3. Damayantī only remains with you. Everything else has been won by me. Well! if you like, let that Damayantī be our stake now!

4. As he was thus addressed by Pushkara, the heart of Nala burst as it were in rage, but he spoke not a word to him.

5–6. Then gazing at Pushkara, king Nala of great fame, deeply distressed, took off (all) ornaments from every part of his body, and clad in a single garment almost nude, set out from the place renouncing (all) his greatly abundant wealth and (thus) enhancing the grief of his friends.

7. And Damayantī, clad in one garment, followed him from behind as he was going (away from the city). Nala then stayed out-of-doors for three nights with his wife.

8. But Pushkara, O great king, proclaimed through the city: "Whosoever would show any attention to Nala shall by me be sentenced to death."

9. On account of (these) words of Pushkara and owing to his malice (towards Nala), the citizens, O Yudhishṭhira, did not show any hospitality to him.

10. And unregarded, though deserving hospitality, the king stayed for three nights in the outskirts of the city, living on water alone.

11. Afflicted with hunger there the king, gathering fruits and roots, proceeded further from the place. Damayantī followed him.

12. And overpowered with hunger, Nala, after many a day, saw some birds having golden plumage.

13. Thereupon that mighty lord of the Nishadhas thought to himself: 'These will be my food today and also wealth.'

14. Then he covered them with his wearing cloth. Taking up that garment of his, all (the birds) rose up to the sky.

15. Then beholding Nala nude, standing on the ground, melancholy and with his face towards the ground, the birds as they flew up said to him as follows:

16. " O you of little sense, we are (but those) dice ; we had come with a desire to take away your cloth. For it pleased us not when you went (even) with a single garment on. "

17. Seeing that the dice had gone away and himself deprived of his (only) garment, the virtuous Nala then, O king, spoke to Damayantī :

18–19. " O blameless one ! they, through whose anger I having been deprived of my kingdom and afflicted and famished with hunger cannot procure subsistence and on account of whom the Naishadhas offered no haspitality to me, are now carrying away even this single garment of mine, assuming the form of these birds.

20. Fallen into (this) great calamity I am afflicted with grief and deprived of my senses. I am your lord (and so) listen to these words that are for your good.

21. These many roads lead to the southern country passing by the city of Avantī and the Ṛikshavat mountain:

22. Here is that mighty mountain called Vindhya and (this) the river Payoshṇī flowing towards the sea, and (these are) the hermitages of the great sages, that are full of various fruits and roots.

23. This road leads to the country of the Vidarbhas and that to the country of the Kośalas, and beyond these (roads) to the south is the southern country."

24. Addressing the daughter of Bhīma, O descendant of Bharata, the distressed king Nala repeatedly spoke these words to Damayantī with a collected mind.

25. Thereupon afflicted with grief, in voice choked with tears, Damayantī spoke to Nala (these) piteous words :

26. " Thinking of your resolution, O king, over and over again, my heart trembles and all my limbs entirely give way.

27. How can I go leaving you in a lonely forest, despoiled of your kingdom, deprived of your wealth, without a garment on and afflicted with hunger and thirst ?

28. When in the deep woods fatigued and afflicted with hunger you think of your former bliss, O great king, I shall remove your fatigue.

29. That in every sorrow there is no physic equal to the wife is the opinion of the physicians. It is the truth I speak to you."

NALA SAID :—

30. O slender-waisted Damayantī, it is even as you have said. To a man in distress there is no friend or medicine that is equal to a wife.

31. I have no desire to leave you. Wherefore are you afraid, O timid woman! I shall forsake myself, but not you in this way, O blameless one.

DAMAYANTI SAID :—

32. If you do not, O mighty king, intend to leave me here, why is it then that you are pointing out to me the way to the country of the Vidarbhas?

33. And I know, O king, that you would not leave me. But, O lord of the earth! You may desert me when your mind is distracted.

34. O best of men! You repeatedly point out to me the way, and it is on this account, O god-like one, that you enhance my grief.

35. If it be your intention that I should go to my relatives, then, if you like, both of us will go together to the country of the Vidarbhas.

36. O giver of respect, there the Vidarbha king will pay you due honour. And honoured by him, O king! you will live happily in our home.

Chapter X

NALA SAID :—

1. Surely your father's kingdom is as my own. But at any rate I shall not go there standing as I am in this extremity.

2. Once I repaired (there) in prosperity, increasing your joy. How can I then go there deprived of everything, augmenting your grief?

BṚIHADAŚVA SAID:—

3. Saying this again and again to Damayantī, king Nala comforted that illustrious lady who was clad in half a garment.

4. Both of them, wearing one and the same garment, roaming to and fro and wearied on account of hunger and thirst, came to some cottage.

5. Then arriving at this cottage that king, the lord of the Nishadhas, sat down on the bare ground along with Damayantī.

6. And he, deprived of his garment, without a mat, dirty and covered with dust, being fatigued fell asleep with Damayantī on the bare ground.

7. Suddenly plunged in grief that very delicate, pious and blessed Damayantī too was then overpowered by sleep.

8. And when Damayantī fell asleep, king Nala, O king! with his heart and mind agitated by sorrow could not slumber (calmly) as before.

9. Reflecting on that loss of his kingdom, the desertion of his friends in every way and that disaster in the woods, he thought within himself:

10. "What would happen to me if I do this? What would be my fate if I do not do it? Is death preferable to me or the desertion of my wife?

11. Being solely devoted to me, she has indeed to suffer distress for my sake. Separated from me she may perchance go to her relatives.

12. Devoted as she is to me, (if she stays) with me she will undoubtedly have to suffer distress. In case I desert her, it is uncertain. She may perhaps find solace somewhere."

13. Reflecting upon this repeatedly and pondering over it in many ways, the king thought the desertion of Damayantī to be the best course.

14. On account of her lustre it is not possible that she will be outraged by any one on the way, of high fame, of exalted virtue and chaste as she is."

15. (Being influenced) by the wicked Kali, his mind that was thus dwelling upon Damayantī, was then made up for deserting her.

16. Thinking of his want of clothing and of her being clad in a single garment, the king decided to cut off (for himself) half of of the garment.

17. "How can I cut off this garment, that my beloved may not wake up?"—thinking of this king Nala then walked about that cottage.

18. And, O Bhārata, running about to and fro, Nala came across a handsome sword that was unsheathed in the precincts of the cottage.

19. Having cut off with it half of the cloth and wearing it, that oppressor of the foes left the daughter of Vidarbha asleep and run away with a bewildered mind.

20. But with his relenting heart the king of the Nishadhas returned again to the shed and then seeing Damayantī burst into tears, (saying):

21. "That same beloved of mine, whom neither the god of wind nor the sun had seen before, is sleeping today in the cottage on the (bare) ground like one forlorn.

22. How will this beautiful lady of sweet smiles, who is clad in this severed strip of cloth and like one distracted, act herself when she rises up from sleep?

23. How will this beautiful daughter of Bhīma, being all alone when separated from me, wander through (these) deep woods that are infested by wild beasts and serpents?

24. O blessed one, may the Ādityas, the Vasus, the Rudras, the twin Aśvins together with the troop of Maruts protect you! You are well-guarded by your own virtue."

25. Thus addressing his dear wife who was unrivalled in beauty on the earth, Nala bereft of reason by Kali, started to go in earnest.

26. Going away and still going, king Nala returned again and again to that cottage, dragged away by Kali but was drawn back by love.

27. The heart of that miserable (king) was rent in two parts as it were and like a swing was repeatedly going out from the cattage and coming back into it.

28. But after lamenting long and piteously Nala, being stupefied and drawn away by Kali, ran away forsaking his wife who was asleep.

29. Bereft of sense being touched by Kali, the king, pondering over the same thing (several times) departed in sorrow leaving his wife alone in that solitary forest.

Chapter XI

BṚIHADAŚVA SAID:—

1. O king, after Nala had gone away, that beautiful Damayantī, now free from weariness, timorously awoke in that lonely forest.

2. O mighty king, not finding her lord, she was afflicted with grief and pain and shrieked aloud to Nala in fright (saying):

3. O lord, O great king, O husband! Why is it that you are abandoning me? Ah! I am undone! I am lost! I am afraid in this lonely forest.

4. O mighty king, you are indeed conversant with morality and are truthful in speech. How is it then that you, having pledged your word in that way, have gone away leaving me asleep?

5. How have you gone deserting your constant and devoted wife, particularly when (you are) not wronged by her even when you were wronged by others?

6. O king of men, you can make those words true in regard to me—the words that were spoken before (by you) in the presence of the guardians of the world.

7. O eminent man! Since (your) wife lives even a moment when deserted by you, (it seems that) death is (but) decreed to mortals at only the appointed time.

8. O best of men, enough of this joke thus far. Oh irrepressible lord, I am (terribly) frightened. Show yourself.

9. You are seen, you are seen, Oh king! Here do I see you, O lord of the Nishadhas! Hiding yourself behind the shrubs, why do you not reply to me?

10. You are indeed cruel, O lord of kings! since you do not approach me, who am here in this plight and (thus) lamenting, and comfort me, O king.

11. I grieve not for myself nor for anything else. I only feel sorry for you, O king, thinking how you would indeed fare all alone.

12. Being oppressed with hunger and thirst and worn out with fatigue, O king, how will it fare with you when you do not see me underneath the trees in the evening?"

13. Then afflicted with poignant grief and burning as it were with sorrow, she began to run about hither and thither, weeping in woe.

14. And now the princess sprang up and now she sank down in stupor; now she fainted away in terror and now she bewailed and wept.

15. Greatly afflicted with sorrow and sighing now and again in grief, the daughter of Bhīma who was devoted to her husband then said (to herself) sighing and weeping:

16. "That being through whose imprecation the afflicted lord of the Nishadhas suffers this pain shall have to bear grief that is greater than ours.

17. May that sinful being who has brought Nala of sinless heart to this (miserable state) get to greater pain than that and lead a miserable life!"

18. And thus lamenting that wife of the high-souled king began to seek her lord in the forest that was inhabited by beasts of prey.

19. The daughter of Bhīma bewailing constantly like a maniac wandered hither and thither exclaiming repeatedly with the cry of 'Ah! alas! O king!'.

20–21. She was wailing very loudly like a female osprey screaming aloud and was grieving and unceasingly lamenting long and piteously and as the Bhīma's daughter suddenly came near and was moving about in the neighbourhood, a huge gigantic serpent siezed her.

22. Seized by the serpent she, overwhelmed with grief was (still) wailing, not so much for herself as she did for Naishadha.

23. O lord, why is it that you do not rush towards me, (even) when I am seized by this huge serpent here in this lonely forest without anyone to protect me?

24. And how will it fare with you, O Naishadha, when you remember me on regaining your mind and senses and wealth, being freed from your curse?

25. O sinless Naishadha, the best of kings, when you are weary and famished with hunger and fainting, who will remove your fatigue?"

26. On hearing her lamenting, a certain huntsman while ranging through the deep forest swiftly approached (her).

27. And having seen that long-eyed lady seized by the serpent in that way, the hunter quickly rushed towards (it) in haste.

28. And having cut off that serpent lying motionless, the huntsman clove it asunder in the face with a sharp weapon.

29. Having set her free and washed her with water that hunter comforted her and then, O descendant of Bharata! asked her when she had taken her food (as follows):

30. O fawn-eyed lady, whose are you? And how is it that you have come to (this) forest? And, O noble lady, how have you fallen into this great calamity?"

31. Being thus addressed by him, Damayantī, O lord of men, related to him everything exactly as it happened. O Bhārata!

32–33. Beholding her clad in (only) half a garment, with round hips and swelling breasts, with limbs very delicate and faultless, with her face resembling the full moon and with eyes having curved eyelashes and speaking sweetly, the hunter became filled with passion (for her).

34. Afflicted with love (as he was), the huntsman thus began to comfort her in gentle words commencing softly. And that noble lady understood (all) that.

35. That chaste Damayantī too, coming to know of him as wicked, was filled with fierce wrath and seemed to blaze up in anger.

36. But that wicked-minded mean fellow was very eager to employ force upon her but thought that she was difficult to approach like the blazing flame of fire.

37. And Damayantī (already) distressed being deprived of both her husband and the kingdom, being filled with anger, pronounced a curse (as follows) on that dark-complexioned huntsman who could not be warded off even by words:

38. "Since I have never thought of even in mind any other person than the lord of Nishadhas, therefore let this mean-minded fellow subsisting on chase fall down lifeless!"

39. As soon as these words were thus uttered (by her), the hunter fell down lifeless on the ground like a tree consumed by fire.

Chapter XII

BṚIHADAŚVA SAID:—

1. Having slain that huntsman, that lotus-eyed (Damayantī) went onwards through that fearful and solitary forest that was ringing with the chirp of crickets.

2. It (i. e. the forest) abounded with lions and leopards, *Kuru* deer and tigers, and buffalos and bears. It swarmed with flocks of varions birds, and was infested by barbarians and robbers.

3. It contained *Śala* trees and bamboos, *Dhava* and *As'vattha* trees, as also *Tinduka*, *Inguda* and *Kims'uka* trees. It was shrouded with *Arishṭa* and *Arjuna* trees, as well as *Syandana* trees along with the silk-cotton trees.

4. It was also filled with *Jambu* and mango trees, the *Lodhra*, the catechu and the cane. It was also covered over with *Padmaka*, *Amalaka*, *Plaksha*, *Kadamba* and *Udumbara* trees.

5. It was covered with *Badara* and *Bilva* trees and was crowded with the banians, the *Priyala* and the palms, and date-trees and *Haritaka* and Vibhītaka trees.

6. (There she saw) many mountains furnished with ores of varions kinds and arbours resonant on all sides and glens wondrous to behold.

7. And she (saw many) rivers and lakes and wells and various kinds of birds and beasts. (She also saw) many imps, serpents and *Rakshasas* of dreadful forms.

8. She (also) saw pools and tanks and hillocks on all sides, as also brooks and fountains of wonderful appearance.

9. And there the daughter of the Vidarbha king saw in herds buffalos and boars and bears as well as serpents of the woods.

10. Endowed with lustre, glory, good fortune and great patience as she was, Damayantī then wandered through the woods all alone in search of Nala.

11. That royal daughter of Bhīma, grieved at the calamity that befell her lord, was then not terrified at anything there, though travelling in that dreadful forest.

12. And, O king, seating herself down upon a stone, the daughter of the Vidarbha king, filled with great grief and with all her limbs affected by the grief for her husband, began to lament (thus):

DAMAYANTI SAID :—

13. O king of the Nishadhas, O you of broad chest and mighty arms, where have you gone, O king! leaving me in this lonely forest?

14. O hero, having performed the *As'vamedha* and other sacrifices, with gifts in profusion (given to the Brāhmaṇas). why is it, O brave man, that you have played false to me?

15. O best of men, O you of great splendour, O blessed one, O best of kings, it behoves you to remember the words that you have spoken before me.

16. And, O king, it behoves you also to call to mind what the sky-going swans have said in your presence and before me.

17. O most illustrious of men! the four Vedas in all their extent, with the *Angas* and the *Upângas* well-studied, on one side and one single truth on the other, are indeed (equal).

18. Therefore, O lord of men, O slayer of foes, O hero! it behoves you to make good your words that you have spoken before in my presence.

19. O sinless hero, am I not indeed your true beloved? Why do you not give a reply to me in this dreadful forest?

20. This terrible lord of the forest, of grim appearance and gaping jaws, famishing with hunger, is about to devour me. Will you not then save me (from him)?

21. You always used to say, 'There is no other person so dear to me as yourself.' O blessed king, do you make good that solemn promise oft repeated (by you) before.

22. O king, why do you not return a reply to me who am your beloved wife bewailing and bereft of sense although, O lord, you only love her who loves (you alone)?

23–24. O lord of the earth, O you of large eyes, O represser of the foes, O venerable one, why do you not regard me who am emaciated, distressed, pale, soiled (with dust), clad in half a garment, alone weeping and lamenting like one forlorn—me who am like a solitary doe separated from the lord?

25. O great monarch, it is I, Damayantī, being all alone in this great forest, who am addressing you, wherefore (then) do you not reply to me?

26. O best of men, O you who are endowed with noble birth and character and who are fair and beautiful in every limb, I do not behold you to-day on this mountain.

27. And O lord of the Nishadhas! (I do not see you) in this very dreadful forest that is infested by lions and tigers, either lying down or sitting or standing; or even proceeding forward, O best of men and enhancer of my woe!

28. Whom should I ask, distressed and woe-stricken on your account, saying "Have you seen king Nala here, coming to (this) forest?"

29. Of whom shall I, in this forest, enquire after the departed Nala, who is handsome, of high soul and the destroyer of hostile arrays?

30. From whom shall I to-day hear the sweet words, viz. 'Here is he—that king Nala, of lotus-like eyes, whom you seek'?

31. Here comes in front the forest king, beautiful, furnished with four tusks and prominent jaws. Him also will I approach fearlessly and ask: "You are the lord of the wild animals and the master in this forest.

32–33. Know me to be Damayantī, the daughter of the king of the Vidarbhas and the wife of Nala, the lord of the Nishadhas and the destroyer of foes, seeking my husband all alone, miserable and woe-stricken. O lord of beasts, please comfort me (with the news), if you have seen Nala.

34. Or, O lord of the forest, if you cannot speak of Nala, do you then, O best of beasts! devour me and free me from this misery."

35. Hearing my lamentation in the forest, this lord of beasts himself (without heeding my words) is going to this river of pure water that flows into the sea.

36–40. Let me then ask about (the news of) the king to this king of mountains, this high and sacred hill, crested with innumerable heaven-touching and many-hued lovely and resplendent peaks; and abounding in various minerals; decked with various jewels; rising like a banner as it were over this vast forest; frequented by lions, tigers, elephants, boars and bears and stags; resounding on all sides with (the notes) of birds of various species; adorned with *Kimsuka*, *As'oka*, *Bakula* and *Punnâga* trees; beautified with blossoming *Karnikâra*, *Dhava* and *Plaksha* trees; and filled with streams haunted by birds, as well as with crested summits.

41. O revered one! O you best of mountains, who are well-known by your divine aspect! O refuge (of the miserable)! O highly auspicious mountain! a bow to you.

42. Approaching, I bow to you. Know me for a king's daughter, a king's daughter-in-law and a king's wife well-known by the name of Damayantī.

43. That lord of the earth who rules the Vidarbhas, that mighty warrior, king Bhīma by name, who guards the four castes, is my father.

44. That best of kings with large beautiful and curved eyes is the performer of *Râjasuya* and *As'vamedha* sacrifices with profuse gifts (to the Brāhmaṇas).

45. He is well-disposed towards the Brāhmaṇas, of good character, truth-speaking, unenvious, gentle, endowed with prowess, possessed of immense wealth, versed in morality and pure.

46. He is the true guardian of the Vidarbhas and is the king who has vanquished all his foes. Know me, O revered one! for his daughter (thus) come to you.

47. That best of men, the great king of the Nishadhas, known by the name of Vīrasena of high fame, was my father-in-law.

48. The son of that king is heroic and handsome and truly brave, who rules well the kingdom that has descended to him from his father.

49. His name is Nala. He is the destroyer of his foes, blue-complexioned, known (also) as *Punyaśloka*, devoted to the Brāhmaṇas, well-versed in the Vedas, gifted with eloquence, righteous, Soma-drinker and maintainer of consecrated fires.

50–51. He celebrates sacrifices, is liberal and warlike and is a good ruler. Know me, O best of mountains, to be his wife standing here (before you), fallen from bliss, separated from the husband, without a protector and afflicted with calamity and seeking my husband, that best of noblest men.

52. Have you, O foremost of mountains, with these hundreds of peaks towering into the sky, seen king Nala in this dreadful forest?

53. Have you seen king Nala, my husband, the lord of the Nishadhas, possessed of the gait of a mighty elephant, endowed with intelligence, long-armed and intolerant, possessed of valour, truthful, heroic and of wide fame?

54. Why do you, O best of mountains, not comfort me to-day with your voice, as your own daughter in distress when I am bewailing all alone and am overwhelmed with sorrow?

55. O powerful hero! O you versed in morality! O king, adhering to truth! If you are in this forest, then, O king! do you show yourself to me in your proper form.

56. When shall I (again) hear that nectar-like voice of Nala that is very gentle and deep as that of the clouds?

57. (The voice) of that illustrious king calling me Vidarbha's daughter, is quite distinct and auspicious, musical as the chanting of the Vedas, rich and capable of completely removing my sorrow.

58. Do you comfort me who am frightened, O righteous king." Having addressed that foremost of mountains thus, the daughter of the king, Damayantī, went in a northerly direction further from that place.

59. Having proceeded for three days and nights that excellent woman beheld an incomparable wood of the hermits, appearing like a celestial grove.

60–62. There she beheld a charming circle of hermitages that was adorned by ascetics like Vasishṭha, Bhṛigu and Atri, and was inhabited by sages, self-restrained, strict in diet, endowed with self-command and purity, some living on water, some on air, and some living on leaves, with passions under control, eminently blessed, seeking the way to heaven, clad in barks of trees and deer-skins and with senses subdued.

63. And on just beholding that (hermitage) inhabited by ascetics and resorted by various herds of deer and frequented by troops of monkeys, she took heart.

64–65. That jewel of a woman, that innocent and blessed Damayantī, with graceful eye-brows and long tresses, with lovely hips and beautiful breasts, with the face having beautiful teeth, with fine, black and large eyes, and brilliant and far-famed, entered the hermitage.

66. And saluting those ascetics grown old in austerities she stood there bowing low with modesty; and she was addressed as 'Welcome to you!' by all these ascetics.

67. There those rich in penance, paying their due homage to her, said (to her): 'Please take a seat and tell us what we may do for you.'

68. That best of women (then) said to them: 'You sinless and eminently blessed (ascetics), is it well here with your austerities and (sacrificial) fires and religious observances and deer and birds and with the duties of your order?'

69. They replied to her: 'O noble and illustrious lady, prosperity attends us in every respect. But, O you of faultless limbs! tell us who you are and what you seek to do.

70. Just beholding your beauteous form and your bright splendour we are excited with amazement. Cheer up and do not be sorry.

71. Tell us the truth, O blameless and blessed one! Are you the (presiding) deity of this forest or of this mountain or of this river?'

72. She replied to those ascetics: "I am not the goddess of this forest, nor even of this mountain, O Brāhmaṇas; nor the (presiding) deity of (this) river.

73. You all who are rich in penance, know me to be a human being. I shall relate (my history to you) in detail. Do you entirely listen to it from me.

74. There is a king, the mighty ruler of the Vidarbhas, Bhīma by name. Know me to be his daughter, O you all foremost of Brāhmaṇas!

75. The wise ruler of the Nishadhas, the lord of men, Nala by name, of great celebrity, heroic, (ever) victorious in battle, and learned, is my husband.

76. He is (ever) engaged in the worship of the gods, devoted to the twice-born, the guardian of the race of the Nishadhas, of great lustre and of powerful might.

77. He is truthful, skilled in weapons, wise, veracious, the destroyer of his foes, devoted to the Brāhmaṇas, serving the gods, graceful and the conqueror of hostile towns.

78. That lord of kings, by name Nala, equal in splendour to the lord of gods, large-eyed, with a face resembling the full moon and the slayer of foes, is my husband.

79. He is the celebrater of principal sacrifices, well-versed in the Vedas and their branches, the slayer of enemies in battle, and is like the sun and the moon in splendour.

80. That king, devoted to truth and religion, being summoned to dice by certain deceitful persons of mean mind and uncultured soul and of crooked ways and skilful in gambling, was deprived of all wealth and kingdom.

81. Know me to be the wife of that foremost of kings, well-known by the name of Damayantī, anxious to find out my lord.

82–83. I, therefore, being in grief, am wandering here among woods and mountains, as well as lakes and rivers, all the tanks and forests on all sides, in search of my husband, skilled in battle, high-souled and well-versed in the use of weapons.

84. Has that king Nala, the lord of the Nishadhas, come to this delightful penance-grove of your good selves?

85. It is for him that I have come to this impassable dreary forest that is full of terrors and haunted by tigers and other beasts.

86. If I do not see king Nala within a few days and nights, I shall seek my own good by renouncing this body.

87. Of what use is my life without that eminent man? How shall I live to-day afflicted with grief on account of my husband?"

88. Those truth-discerning hermits then said to Damayantī, the daughter of Bhīma, who was thus lamenting forlorn in that forest:

89. "O blessed and beauteous lady, we see by our ascetic power that your end will be happy and that you will soon behold Nishadha.

90. O daughter of Bhīma, you will behold Nala, tha lord of the Nishadhas, the slayer of his foes, and the foremost of the righteous, freed from distress.

91–92. And O blessed lady, you will see the king, your lord of noble birth, freed from all sins, decked with all kinds of gems ruling over again the self-same city, chastising his foes, striking terror (into the hearts) of his enemies and removing the sorrow of his friends."

93. Having thus addressed the daughter of the king, the beloved queen of Nala, all the ascetics then, with their sacred fires and hermitages, vanished from sight.

94. On seeing that great wonder, Damayantī of faultless limbs, the daughter-in-law of king Vīrasena, was then struck with amazement.

95. (She said to herself:) 'Was it a dream that I saw? What an occurrence has taken place here? Where are indeed all those ascetics? And where is that circle of hermitages?

96. Where is that beautiful river of sacred waters that was resorted to by the water-fowls? And where again are the charming trees decked with fruits and flowers?'

97 Thinking (thus) for a long time, that Bhīma's daughter Damayantī, of bright smiles, abandoned to grief on account of her husband and melancholy, lost the colour of her face.

98. Going to another part of the wood and seeing an *As'oka* tree (there), she with her eyes filled with tears began to bewail in words that were indistinct on account of tears.

99. Approaching that best of trees, the blossoming *As'oka* in the forests, that was loaded with foliage, charming and resounding with (the notes of) birds, (she said):

100. " O this graceful tree in this heart of the forest looks like a charming king of hills by the presence of a number of chaplets (of flowers and fruits).

101. O you *As'oka* of pleasant aspect, do you speedily make me free from grief. Have you seen Nala freed from fear and grief and obstacles ?

102. Have you seen my beloved, the lord of the Nishadhas by name Nala, the slayer of the foes, the beloved and dear lord of myself, Damayantī ?

103. (Have you seen) him who is clad in only half a garment, possessing very delicate and soft skin, that hero who is afflicted with woe and who has come into this wilderness ?

104. O *As'oka* tree, do that whereby I may depart free from grief. O *As'oka*, be true to your name. (For) *As'oka* means destroyer of sorrow."

105. Going round that *As'oka* tree with an afflicted heart that beautiful daughter of Bhīma thus entered still more dreadful part (of the forest).

106. She beheld many trees and many streams, many delightful mountains and various wild beasts and birds.

107. When in quest of her lord, that Bhīma's daughter then saw caves and precipices and rivers of wonderful appearance.

108. Going a long way Damayantī of bright smiles then beheld a great caravan crowded with elephants, horses and cars.

109–110. (That great caravan was) landing on (the banks of) a beautiful river full of pellucid and very cool water, lovely and broad, feeding a lake and surrounded by bushes of canes, echoing with the cries of cranes and ospreys and resonant with the cooing of the Chakravāka birds, abounding in tortoises, alligators and fishes and beautiful on account of shoals and islands.

111. As soon as she saw that caravan, the beauteous and illustrious wife of Nala drawing near entered into the midst of the people.

112. She was wild like a maniac, oppressed with grief and clad in half a garment, lean and pale and smutted and with all her hair matted with dust.

113. On beholding her, some of the people there fled away in fear, some became extremely anxious and some (of them) cried aloud.

114. Some laughed at her and some others hated her. Some felt pity for her, and O Bhārata! some even enquired of her:

115. "O blessed lady! who are you and whose? What do you seek in the woods? We have been terrified on seeing you here. Are you a human being?

116. Speak the truth whether you are really the goddess, O blessed one! of this wood or of this mountain or of (this) quarter. We seek your protection.

117. Are you a female Yaksha, or a female Rākshasa, or even a celestial damsel? O you blameless one! try for our welfare in every respect and protect us.

118. O blessed lady, do you so act that this caravan may soon go from here safe in every respect and that the welfare of (all of) us may be secured."

119. Thus addressed by that caravan, the princess Damayantī, chaste and oppressed by the calamity of her husband, then replied.

120. (She said) to the leader of the caravan, to the merchants and to those (other) people that were there : " You youths, old men and children ! you leaders of the caravan !

121. Know me for a human being, the daughter of a king, the daughter-in-law of a king (and also) the consort of a king, eager for the sight of my lord !

122. The ruler of the Vidarbhas is my father, and my husband is the lord of the Nishadhas, by name Nala, the most illustrious. I am seeking that unvanquished (king).

123. If you (have chanced to) see my beloved one, king Nala, the most eminent among men and destroyer of the hostile hosts, tell me quickly. "

124. The leader of that crowd, the master of that great caravan, by name *Su'chi*, (thereupon) said to that (lady) of faultless limbs : " O blessed lady, listen to my words.

125. I am a merchant, leader of (this) caravan, O you of bright smiles ! O illustrious lady, I have not seen any man of the name of Nala.

126. I see in this entire forest that is uninhabited by men only elephants, leopards and buffalos and tigers and bears and other wild animals.

127. In (this) great forest I have not come across any man or woman except you. So may the lord of the Yakshas, Maṇibhadra, bless us to-day ! "

128. She then spoke to those merchants and (told) that leader of the caravan : " It behoves you to tell me where this caravan in bound."

THE LEADER OF THE CARAVAN SAID :—

129. O you daughter of a man, for (purposes of) profit this caravan is bound direct to the country of Subāhu, the truth-discerning ruler of the Chedis.

Chapter XIII

BṚIHADAŚVA SAID:—

1. On hearing those words of that leader of the caravan, she, of faultless limbs, proceeded with that caravan itself, being anxious to see her lord.

2–3. After many days had elapsed the merchants saw a large lake fragrant with the lotus-flowers in that dense and dreadful forest. It was beautiful on all sides, delightful, (with banks) abounding in fresh grass and rich fuel, possessed of many fruits and flowers and was inhabited by various kinds of birds.

4. It was full of clear and delicious water, (capable of) captivating the heart and was very cool. As their steeds were completely exhausted, they made up their mind to halt (there).

5. With the consent of their leader they entered into the excellent (part of the) forest. That mighty caravan finding that it was evening time encamped (at that place).

6. Then at the hour of midnight that was all noiseless and still and when the weary band of merchants had fallen asleep, a herd of elephants approached (there).

7. (It came) for (drinking) water to a mountain-stream that was turbid on account of the oozing ichor and then saw that caravan and a large number of elephants reared in the caravan.

8. Seeing those domesticated elephants, all those wild elephants, furious with passion, rushed impetuously (at them) with the intention of killing (them).

9. The onset of those elephants rushing onwards was hard to bear like (the impetuosity) of the shattered peaks falling on the ground from the top of a mountain.

10. Even the forest paths of the rushing elephants were lost to view as the goodly caravan was sleeping soundly blocking up the path around that lake of lotuses.

11. (And) those (elephants), all of a sudden, began to crush that (caravan) that lay struggling on the ground. Uttering the cries of 'Ah ! alas ! !' the merchants tried to seek refuge.

12. Many (of them), blinded by sleep, began to run towards the copses and woods. Some (of them) were slain by the tusks and some by the trunks and some were slain by the elephants by means of their legs.

13. And many (of them) with their camels slain, mingled with the pedestrians and running about in fear, were then killed by one another.

14. Uttering terrible cries (some) fell down on the ground and (some) in terror climbed on trees and (some) dropped down on uneven grounds.

15. Thus, O king, being accidentally attacked by that large herd of elephants, the whole company of rich merchants was completely destroyed.

16. And there arose a tremendous uproar calculated to frighten the three worlds : " Here is a great fire broken out. Save yourselves and now run for your life.

17. Take this heap of jewels that are scattered. Why do you flee away ? (All) this wealth is commonplace. My words are not untrue. "

18. Speaking in this way they then began to run away through fear. (Some one exclaimed :) " I tell you once again. Think (of this), O you cowardly fellows ! "

19. And Damayantī, with her heart full of terror, awoke while that terrible slaughter of people was raging in that way and beheld that slaughter there causing terror to to the whole world.

20. On seeing that which was so unforeseen that maiden of lotus-like eyes rose up overpowered with fear and almost out of breath.

21. And those few of the caravan that had escaped unhurt all met together and asked (one another) : " Of what deed (of ours) is this the consequence ?

22. Surely, we have failed to worship that illustrious Maṇibhadra and likewise (we have) not (worshipped) that graceful lord Vais'ravaṇa, the king of the Yakshas. Or perhaps we have not first worshipped the deities that cause calamities.

23. Or perhaps this adverse (calamity) is the certain consequence of the birds (we have seen). (Our) stars are not unfavourable. What else then that has brought on this disaster ?

24–25. Others, who were distressed and bereft of wealth and relatives, said : " It is indeed by that woman of maniac-like appearance and of distorted form who to-day came in the midst of this mighty caravan assuming an inhuman form that this highly dreadful illusion has been pre-arranged.

26. Certainly she is a terrible Rākshasa or a Yaksha or a Pis'ācha woman. All this evil is her (work). No doubt can be expressed about it.

27. If we (again) see that wicked destroyer of merchants, the giver of innumerable woes, we shall certainly anyhow slay that fatal destroyer of the caravan with clods of earth and dust and grass and wood and cuffs.

28. And hearing those very dreadful words of those (merchants), Damayantī, feeling shame, terrified and distracted, fled into the woods.

29. (She then) apprehensive of that evil began to reproach herself (saying): " Ah ! woe be to me ! the highly terrific wrath of fate is still hovering over my head

30. No good fortune ever attends on me. Of what (bad) deed is this the consequence ? I do not remember that I did ever so little a wrong to any one, in thought, word or deed. Of what deed then is this the result ?

31. Certainly it is the great sin committed in a former life that has befallen me and (on that account) I have to suffer this unending miserable calamity, viz :

32. The loss of my husband's kingdom, (his) defeat at the hands of his own kinsman, (this) separation from my lord and severance from my two children, (this) my unprotected state and (this) my residence in the forest infested by many wild beasts. "

33. Then when the next day dawned, the people who survived, setting forth from that region, began to mourn over the destruction that was wrought, and (lamented for) their (dead) brother and father and son and friend, O king !

34. The princess of Vidarbha (then) began to lament (saying) : " What misdeed indeed have I done? Surely it was only through my ill-luck that the crowd of men that I met in this lonely forest has been destroyed by a herd of elephants.

35. Without doubt I shall have still to suffer misery for a very long time. It is heard as a precept of the aged (seers) that no person dies before his time.

36. Since my miserable self has not been trodden (to death) by that herd of elephants, it seems that nothing that befalls men is due to anything else but Destiny.

37. And even in my childhood I did not commit any such evil act in thought, word or deed that this calamity has befallen me.

38. Methinks surely I have to endure this separation (from my husband and children) through the power of these divine guardians of the world who had come for the *Swayamvara* and who were disregarded by me for the sake of Nala. "

39–40. Lamenting in these and the like bewailing terms, O illustrious king ! that excellent lady Damayantī, devoted to her husband, who was overpowered with grief and who appeared like the streak of autumnal moon, then went with those Brāhmaṇas well-versed in the Vedas that had survived the slaughter (of the caravan).

41. Departing speedily towards evening that young girl came to the mighty city of the truth-telling Subāhu, the king of the Chedis.

42. Then she entered that excellent city, clad in half a garment. The citizens saw her as she went, overcome with fear and lean and melancholy, with dishevelled hair, soiled with dust and looking like a maniac.

43. And then beholding her enter the city of the king of Chedis, the young boys of the villagers began to follow her there out of curiosity.

44. Surrounded by them she came before the palace of the king. From the terrace of the palace the queen-mother saw her surrounded by the people. She (then) said to her nurse: "Go and bring her here before me.

45. This miserable girl, seeking shelter, is being vexed by the people. And I find her beauty to be such that it illumines my house. This noble one, (though) dressed like a maniac, seems the very goddess of beauty with her large eyes."

46. Having dispersed that crowd and brought (Damayantī) to that graceful terrace, that (nurse), struck with wonder, O king, asked Damayantī:

47. "Although you are thus afflicted with distress, you possess an excellent form! You shine like the lightning in the midst of clouds. Tell me who you are and whose.

48. O you who are possessed of celestial splendour! certainly your beauty is not human, though it is destitute of ornaments. And although you are helpless, you are not afraid of men."

49. On hearing those words of that (nurse) the daughter of Bhīma spoke as follows: "Know that I am a human being and am entirely devoted to my husband.

50. I am a hand-maid and a serving-woman, endowed with neble birth, and I dwell wherever I like. I subsist on fruits and roots and all alone stay where evening overtakes me.

51. My husband is the possesser of innumerable virtues and was always devoted to me. I also (on my part), being his devotee, was following on the way that brave (Nala) like his shadow.

52. It once so happened that he became exceedingly attached to gambling. And defeated at dice he came alone into the forest.

53. I also accompanied my husband to the forest, comforting that hero, dressed in a single garment and disturbed in mind like a maniac.

54. On one occasion in the forest for some cause that hero, afflicted with hunger and dejected at heart, gave up that one (piece of cloth) also.

55. Following him who was destitute of garment and maniac-like and deprived of his senses, I, (myself clad) in a single garment, did not then sleep for several nights.

56. Then after many days cutting off half of my garment and leaving me asleep at some place, he forsook me who was innocent.

57. I am seeking my husband, but unable to see him who was as bright as a lotus-cup and was dear to my heart, I am burning (in grief) day and night, but I do not find my dear husband, the lord of my life, who resembles the gods in form."

58. The queen-mother, herself all the more afflicted, said to that Bhīma's daughter who was thus lamenting greatly with tearful eyes and was afflicted (at heart) :

59. "O blessed damsel ! do you stay with me. I bear great affection for you. O good lady, my men will search for your husband.

60. Or perhaps he may come here of his own accord roaming about to and fro. O fair lady, just residing here you will regain your (missing) lord."

61. Hearing these words of the queen-mother, Damayantī replied : "O mother of heroes ! I can stay with you on certain conditions.

62. I shall not eat remnants of any food, nor shall I wash anybody's feet. And at any cost I shall not speak with other men.

63. If anybody shall seek me (as a wife), he should be liable to punishment at your hands. And if (he solicits me) repeatedly that wicked one should be punished with death. This is the vow I have made.

64. I shall have an interview with the Brahmins for searching for my husband. If this much can be done here, I shall certainly stay (with you). If it be otherwise, I cannot find it in my heart to stay with you.

65. The queen-mother replied to her with a glad heart as follows : "I will do all this. I am glad (to see) that you have made this vow."

66. Having spoken thus to the daughter of Bhīma, the queen-mother, O lord of men ! O descendant of Bharata, said this to her daughter named Sunandā :

67. "O Sunandā, look upon this hand-maid as possessing a divine form. Let her be your companion as she has attained the same age (as yours). With your mind quite undisturbed, you always divert yourself in her company."

68. Then greatly delighted, Sunandā, surrounded by her female friends, returned to her apartments with Damayantī.

69. And there treated with respect Damayantī was satisfied and then resided (there) without any anxiety, with all her desires duly gratified.

Chapter XIV

BṚIHADAŚVA SAID :—

1. O king, having deserted Damayantī, king Nala saw a mighty conflagration that was raging in that dense forest.

2. In the midst of that (conflagration) he heard the voice of some creature repeatedly crying aloud : "O Nala, of sacred name, (quickly) run towards (me)."

3. And saying 'Do not be afraid', Nala entered into the midst of that fire and beheld the king of serpents lying coiled into a ring.

१३

4. That serpent, with folded hands and trembling, then said to Nala: "O king, know me that I am a snake, Karkoṭaka (by name).

5. I had deceived the Brahmin sage Nārada, of a very severe penance, and by him when filled with indignation have I been thus cursed, O lord of men !

6. 'Stay you here like an immovable thing until one Nala takes you hence. There (and then) indeed will you be freed from the curse pronounced by me.'

7. It is on account of that curse of his that I am not able to stir even a step. I will instruct you in respect of your welfare. It behoves you (therefore) to save me.

8. And I will be your friend. There is no snake equal to me. I will be light for you. Taking me up speedily go (from here). "

9. Having said this that lord of snakes became as small as the thumb. Taking him up, Nala went to a spot free from fire.

10. Having reached an open space that was free from fire, that snake Karkoṭaka again said to him who was about to put him down :

11. O king of Nishadhas, proceed (further) counting a few steps of yours ; meanwhile, O mighty-armed one ! I will do you great good. "

12. Then as he began to count, he bit him at the tenth step. And as he bit him, his form instantly underwent a change.

13. Beholding himself changed in form, that (king) Nala stood amazed. And the monarch saw the snake assume his own form.

14. Thereupon the snake Kakoṭaka, comforting Nala, spoke (to him) : I have deprived you of your beauty that the people may not recognize you.

15. And, O Nala, he, for whose sake you have been afflicted with intense grief, shall dwell in you miserably on account of my poison.

16. And, great king, as long as he does not leave you, he will have to dwell in you in pain with all his limbs filled with my venom.

17. O ruler of men! I have saved you having cursed him through anger, by whom you were deceived innocent though you are and undeserving (of any wrong).

18. O eminent man, O ruler of men, through my grace you shall have no fear from the tusked animals, or even from the enemies, and from the Brahmin sages.

19. And O monarch, you will feel no pain on account of my poison, and you will ever be victorious in battles, O foremost of kings!

20. Proceed forth from here, O king, saying that you are a charioteer (by name) Bāhuka, and (go) to (king) Ṛituparṇa. For he possesses the skill in dice.

21. This very day, O lord of Nishadhas, (go) to the delightful city of Ayodhyā. That king will give you his skill in dice for your knowledge of horses.

22. He will surely be your friend, sprung as he is from the line of Ikshwāku and is possessed of prosperity. When you will be an expert at dice, you will then be united with prosperity.

23. You will also meet with your wife and your children and (regain) your kingdom. Do not abandon yourself to grief. Truly do I say this to you.

24. And, O ruler of men, when you would have a desire to behold your (proper) form, you should then remember me and wear this garment.

25. When clad in this garment, you will get back your original form." And saying this he then gave him a divine pair of garments.

26. And O descendant of the Kurus, having thus instructed Nala and presented him with the garment, the king of snakes, O monarch, disappeared there and then.

Chapter XV

BṚIHADAŚVA SAID :—

1. After the snake had vanished from sight, Nala, the ruler of the Nishadhas, proceeded and on the tenth day entered the capital of Ṛituparṇa.

2. He approached the king, saying: "I am Bāhuka. There is no one on this earth equal to me in the skill of managing steeds.

3. I should be consulted in all matters of difficulty and in affairs of skill. I also excel all others in the art of cooking.

4. I shall strive to do everything with regard to whatever (is necessary in) arts that exist in this world and in everything that is very difficult of accomplishment. O Ṛituparṇa, do you maintain me.

ṚITUPARNA SAID :—

5. O Bāhuka, stay (with me). May good attend you! You will perform all this. My mind is ever particularly fixed on the rapid motion (of my steeds).

6. Do you adopt such measures that my steeds may become fleet. You are (appointed as) the superintendent of my horses. Your salary shall be ten thousand (gold coins).

7. Both Vārshṇeya and Jīvala shall always attend upon you. You will live pleasantly in their company. So, O Bāhuka, stay with me.

BṚIHADAŚVA SAID :—

8. Thus addressed by him, Nala dwelt there in the city of Ṛituparṇa treated with respect, in the company of Vārshṇeya and Jīvala.

9. And that king resided there remembering the princess of Vidarbha and always recited every evening the following stanza:

10. "Where lies that helpless one afflicted with hunger and thirst and worn with fatigue, thinking of that wretched (husband). And whom is she waiting upon to-day?"

11. As the king was reciting this at night Jīvala (once) said to him: "Whom do you always lament thus? I have a desire to hear it, O Bāhuka! O you long-lived one! Whose wife is she whom you thus lament?"

12. To him king Nala replied: "A certain person devoid of sense had a much-loved wife. He was false in his promises.

13. For some reason that wretch was separated from her. That dull-witted fellow when separated (from her) wandered about oppressed with sorrow.

14. Burning with grief he was wide awake by day or night. And sorrowfully remembering her at night-time he sang this stanza.

15. Wandering over this entire earth he came to a certain place and (though) undeserving of the distress that has befallen him, he dwelt (there) remembering (her) over and over again.

16. And that woman followed that man into the woods even in distress. Deserted by that man of little merit, (her life would be) hard, if at all she lives.

17. Alone, without any knowledge of ways, not meriting any such treatment and with all her limbs afflicted with hunger and thirst, that girl if at all can hardly live.

18. And O worthy man! she has been deserted by that man of small fortune and of little sense in the wide and terrible forest that is ever infested by wild beasts."

19. Thus remembering Damayantī, the king of the Nishadhas continued to live *incognito* in the abode of that monarch.

Chapter XVI

BṚIHADAŚVA SAID:—

1. When Nala, despoiled of his kingdom, had with his wife sunk to servitude, Bhīma sent out Brāhmaṇas with a view to look for Nala.

2. And giving them profuse wealth Bhīma instructed them saying: "Do you search for Nala and also for my daughter Damayantī.

3. When this task is achieved and when the (whereabouts of the) lord of Nishadhas are known, out of you him who would bring them both here shall I give a thousand cows. I shall also give lands and (also) a village equal to a town.

4. If at all it would not be possible to bring Nala and Damayantī (here), but only their whereabouts are known, I shall give (him who brings the news) the wealth represented by a thousand cows."

5. Thus addressed those Brāhmaṇas cheerfully went out in all directions, seeking Nala with his wife in cities and provinces. But they did not at all find anywhere Nala or the daughter of Bhīma.

6. Then searching in the beautiful city of the Chedis, a Brāhmaṇa named Sudeva saw the princess of Vidarbha in the palace of the king.

7. She was seated in the company of Sunandā during the time of repeating 'It is an auspicious day' by the king. She had her incomparable beauty slightly perceptible, like the brightness of the fire enveloped in curls of smoke.

8. Beholding that lady of large eyes all the more soiled and emaciated, he conjectured that she was the daughter of Bhīma, inferring (the same) from (various) reasons.

SUDEVA SAID :—

9. This damsel is (even) of the same form (at present) as I saw her before. Oh ! I am indeed blessed this day by beholding this (lady) who is like the goddess of beauty herself delighting (all) the worlds.

10. Resembling the full moon, always youthful, of beautiful round breasts, that damsel has made by her lustre all the quarters devoid of gloom.

11. She is possessed of large eyes, like beautiful lotuses, is like Rati, (the wife) of Cupid, and is liked by all the worlds, like the light of the full moon.

12. She looks like an uprooted lotus-stalk, plucked up as it were by the adverseness of fortune from that Vidarbha lake and (hence) has all her limbs besmeared with dirt and mire.

13. Oppressed with grief on account of her husband and melancholy, she looks like the night of the full moon when the moon is swallowed up by Rāhu, or like a river whose current is dried up.

14. She looks like an agitated lotus-pool, ruffled by the trunks of elephants, having lotuses with leaves (all) crushed, and with all the birds (there) frightened away.

15. She (though) very delicate, endowed with well-formed limbs and deserving to dwell in a mansion decked with gems, is (now) like an uprooted lotus-stalk, being scorched as it were by the sun.

16. She is endowed with the qualities of beauty and generosity of nature, is all unadorned though deserving of ornaments, and resembles the young crescent of the moon that is obscured by the dark clouds in the sky.

17. Destitute of (all) the cherished pleasures of love and separated from her kith and kin, that melancholy (lady) supports her body (somehow) with the hope of beholding her lord.

18. Verily the husband is the best ornament of a woman (however) destitute of ornaments. For separated from him this (lady), though beautiful, does not shine.

19. It is a very hard feat achieved by Nala in that he sustains his body and does not succumb to grief when separated from her.

20. Beholding this (damsel), possessed of black locks of hair and of long lotus-like eyes, in misery though deserving of happiness, even my heart is pained.

21. Alas ! when indeed shall this beautiful and chaste (damsel) cross the ocean of woe by regaining the company of her lord, like Rohiṇī (regaining that) of the moon ?

22. Surely the king of the Nishadhas will experience in regaining her the (same) delight that a king deprived of his

kingdom (experiences) on regaining (his kingdom of) the earth.

23. Possessed of equal good nature and age and endowed with equal noble birth, Nala deserves the daughter of Vibarbha and this (damsel) of black eyes (also deserves) him.

24. It behoves me to comfort the wife of that (hero) of immeasurable prowess who is endowed with valour and spirit, ardently longing as she is to behold her lord.

25. I will console this (damsel) of face resembling the full moon and (now) overpowered with grief (though) she has never before experienced misery, and ever lost in meditation (on her lord).

BṚIHADAŚVA SAID:—

26. Having thus reflected on these various circumstances and characteristics, the Brāhmaṇa Sudeva then approached that daughter of Bhīma and said (to her) :

27. "O Princess of Vidarbha, I am Sudeva, the dear friend of your brother. I have come here in search of you at the desire of king Bhīma.

28. Your father is doing well, and also your mother and your brothers, O queen. And your son and daughter blessed with long life, who are abiding there, are (also) doing well.

29. And the whole body of your relatives live with all the proper sense lost as it were, and Brāhmaṇas are wandering over the earth by hundreds in search (of you)."

30. O Yudhishṭhira, Damayantī, recognizing Sudeva asked him respecting all her friends and relatives one after another.

31. And O king, the princess of Vidarbha, oppressed with grief, began to weep bitterly on unexpectedly seeing Sudeva, that foremost of the Brāhmaṇas and beloved (friend) of her brother.

32–33. Then, O descendant of Bharata, beholding her weeping and conversing in private with Sudeva, Sunandā was distressed with sorrow she and informed her mother: 'Sairandhrī is weeping as she met the Brāhmaṇa. You can know her (condition yourself), if you like.'

34. And thereupon the mother of the king of the Chedis, (coming) out of the inner apartments of the palace, went to the place where that girl was with the Brāhmaṇa.

35. Then calling Sudeva, O king! the queen-mother asked him: "Whose wife is this noble girl, and whose daughter?

36. And how has this lady of beautiful eyes come to be separated from her kinsmen as well as her husband? And, O Brāhmaṇa, how also have ycu come to know this lady, fallen into such a plight?

37. I wish to hear all this in detail from you. Do you truly relate to me who am asking you about this damsel of celestial beauty."

38. Thus addressed by her, O king, Sudeva, that foremost of the twice-born, seated comfortably, began to relate the true story of Damayantī.

Chapter XVII

SUDEVA SAID :—

1. There is a virtuous and illustrious ruler of the Vidarbhas, Bhīma by name. This blessed lady is his daughter, widely known by the name of Damayantī.

2. And there is a king ruling over the Nishadhas, named Nala, the son of Vīrsena. This blessed lady is the wife of that wise and well-renowned (monarch).

3. Defeated at dice by his brother and despoiled of his kingdom, that king, accompanied by Damayantī, went away and is never known (since).

4. We have, therefore, been wandering over this earth in search of Damayantī. And that girl is found here in the house of your son.

5. Verily no woman exists that is equal to her in beauty. Between her eye-brows there is indeed an excellent mole from her birth.

6. That (mole) of this ever-youthful damsel, resembling a lotus, was noticed by me (before), but (now) seems to have disappeared, covered as it is with (a coat of) dust, even like the moon concealed by a cloud.

7. It was fashioned by the creator and formed into a mark as an indication of prosperity. The crescent of the moon dark on the first day (of the bright fortnight) does not (indeed) shine very brightly.

8. And her body, though covered with dust, does not obscure her beauty. Though unadorned, it is still manifest clearly and it shines like gold.

9. This young princess, identified by this form and by that mole, has been discovered by me, as fire that is covered (is discovered) by its heat.

BṚIHADAŚVA SAID:—

10. Hearing those words of that Sudeva, O king, Sunandā washed the dust that covered the mole.

11. When that dust was removed, that mole (on the forehead) of that Damayantī then became visible, like the moon when the sky is free from clouds.

12. On seeing that mole, O descendant of Bharata ! Sunandā and the queen-mother began to weep and embracing her stood (silent) for a while.

13. Shedding tears the, queen-mother gently said these words (to her) : "You are my sister's daughter, as is indicated by this mole.

14. O beautiful girl, your mother and I are both daughters of that high-souled king Sudāman, the ruler of the Daśārṇas.

15. She was bestowed upon king Bhīma and I on Vīrbāhu. And I have witnessed you born at our father's palace in the country of the Daśārṇas.

16. O handsome girl, my house is to you even as your father's. And this wealth, O Damayantī, is yours as much as mine."

17. (Then,) O king, Damayantī, bowing down to her mother's sister with a glad heart, spoke these words (to her) :

18. "Though not being recognized, I have dwelt happily with you, well-gratified with all desires and always cared for by you.

19. From the happiness (that I enjoyed, I can say) my stay (here) would, without doubt, be happier still. O mother, as I have long been an exile, you should please allow me (to go).

20. For my young son and daughter, that were taken (to my father), are also staying there. Separated from their father and from me also, how can they (pass their days there) stricken with sorrow ?

21. If you at all want to do here anything agreeable to me, immediately order a car for me, (for) I wish to go to the country of Vidarbhas !

22–23. Thereupon, the maternal aunt (of Damayantī), that queen-mother, O king, saying to her with a glad heart 'Be it so', with her son's permission, O foremost of the Bharatas ! sent that handsome (Damayantī) in a litter that was carried by men, protected by a large army and provided with excellent food and drink and garments.

24. And then in a very short time she reached the country of the Vidarbhas ; and all her relatives, exceedingly glad (at her arrival) received her with request.

25–26. Seeing all her relatives, those two children (of hers), both her father and mother as well as all her friends, to be doing well, the illustrious queen Damayantī, O king, worshipped the deities and Brāhmaṇas with a great ceremony.

27. And the king, rejoiced at beholding his daughter, gratified Sudeva with a thousand cows, (much) wealth and a village.

28. That handsome lady passed a night there at her father's palace and recovered from fatigue, O king, she addressed these words to her mother :

29. " O mother, if you desire me to live, I tell you truly, do you endeavour to bring this Nala, the hero among men ! "

30. And thus addressed by Damayantī, that queen became filled with sorrow, (and) bathed in tears, O king, she did not give any reply.

31. Beholding her in that plight, all the inner apartments were quite filled with woeful shrieks and (all) began to cry bitterly.

32. Then the queen addressed the mighty monarch Bhīma saying : " Your daughter Damayantī is mourning on account of her husband.

33. And banishing away bashfulness, she hes herself, O king, declared to me : ' Let your servants endeavour to find out righteous Nala. '

34. (Thus) informed by her the king sent the Brāhmaṇas under him, in all directions, (saying to them :) ' Endeavour to discover Nala. '

35. Thereupon those Brāhmaṇas, at the command of the ruler of the Vidarbhas, then appearing before Damayantī, said (to her) : ' We are now setting out (to search for Nala). '

36. Then the daughter of Bhīma said to them, " Do you repeatedly cry these words in all the realms and in all the various assemblies of men :

37. ' O beloved gambler, where indeed have you gone, cutting off half my garment and deserting your dear and devoted (wife) asleep in the forest ?

38. Verily that girl, as commanded (by you), stays expecting you, clad in half a garment and exceedingly burning with grief !

39. O king, O hero ! show kindness and give a reply to her who is incessantly weeping for that grief. '

40. And be the following also said in addition that he may show compassion towards me. For fanned by the wind, fire consumes the forest.

41. 'The wife is indeed to be always protected and maintained by the husband. Why then, acquainted as you are with every duty, have you neglected both these duties ?

42. You are always known to be wise, nobly born and compassionate. (But) I fear you have (now) become unkind through the decline of my good fortune.

43. Therefore, O illustrious man ! O lord of men ! have pity on me. I have heard it from you alone that kindness is the highest virtue !

44. When you speak thus, if indeed any one gives a reply to you, that person should by all means be known, and (you should learn) who he is and where he dwells.

45. And O foremost of the twice-born ! you should hear and communicate to me the words of him who hearing the speech of yours would give a reply.

46. You should also act with such care that no one may know you as speaking at my command and that you are coming back (to me) again.

47. Whether the man (who answers you) be wealthy, whether he be destitute of wealth or whether he be desirous of wealth, you should know his design. "

48. And thus instructed (by Damayantī), O king ! those Brāhmaṇas set out in all directions in order to search for Nala who was then overtaken with such a disaster.

49. Those Brāhmaṇas, O king, searching for Nala in cities and kingdoms and villages and hamlets as well as hermitages, did not find him.

50. And, O lord of men ! all those Brāhmaṇas recited the speeches exactly as directed by Damayantī in all the different places (they visited).

Chapter XVIII

BṚIHADAŚVA SAID:—

1. Then after a long time had elapsed, a Brāhmaṇa named Parṇāda, returning to the city (of the Vidarbhas), said the following words to the daughter of Bhīma :

2. O Damayantī, seeking Nala, the king of the Nishadhas, I went to the city of Ayodhyā and approached Bhāngāsuri.

3. O you of of great intellect and fair complexion ! I communicated exactly those words of yours to the blessed Ṛituparṇa.

4. Hearing them that ruler of men, Ṛituparṇa, did not say anything; nor even any member of the assembly (said anything), although I spoke (those words) repeatedly.

5. Then when I was was dismissed by the king a certain man (in the service) of Ṛituparṇa, named Bāhuka, verily accosted me.

6. He is the charioteer of that king, of unsightly appearance and possessed of short arms. He is skilful in driving with great speed and an expert in preparing dainties.

7. Sighing frequently and weeping again and again, he enquired of me about my well-being and afterwards said these words :

8. "Women of good family being virtuous although fallen into distress, protect themselves by their own spirit and thus certainly secure heaven.

9. Even when deserted by their husbands, chaste women never become angry. They support their life, encased in the armour of virtuous behaviour.

10. It behoves her not to get angry, since he that deserted her was overwhelmed with calamity, was stupefied and deprived of (all) pleasures.

11. A beauteous woman should not be angry with one who was deprived of his garment by birds while striving to procure sustenance and who is being consumed by agony.

12. Whether treated well or ill, (such a wife should not be angry with) her husband, beholding (him) in that plight, despoiled of his kingdom, destitute of prosperity, oppressed with hunger and overwhelmed with calamity.

13. Hearing these words of his, I have speedily come here. Hearing (this all), do now what you think proper, and inform the king (of it)."

14. O lord of men! having heard these (words) of Parṇāda, Damayantī with her eyes filled with tears approached her mother and spoke to her in private:

15. "O mother, this (my) purpose should not by any means be made known to Bhīma. In your presence I shall employ that best of Brāhmaṇas, Sudeva!

16. If you desire my welfare, you should strive in such a way that king Bhīma may not know my purpose.

17. Let Sudeva without delay go hence to the city of Ayodyā for the purpose of bringing Nala, O mother, having quickly performed the same auspicious rites by virtue of which Sudeva had speedily brought me to my relatives.

18. Then afterwards that beauteous daughter of Vidarbha worshipped Parṇāda who had recovered from fatigue with profuse wealth (saying to him):

19. When Nala will come here, O Brāhmaṇa, I will again bestow wealth on you. You have done me immence service which none else indeed can do me, since I shall again very soon meet with my husbaud, O you best of the twice-born!"

20. And thus addressed (by Damayantī) the very high-minded Brāhmaṇa comforted (her) with very auspicious benedictions and then returned home with his object accomplished.

21. Then calling Sudeva, Damayantī, overwhelmed with grief and distress, addressed (him), O Yudhishṭhira, in the presence of her mother:

22. "O Sudeva, go you to the city of Ayodhyā, flying as it were like (a bird) that goes at will, and tell king Ṛituparṇa living there, these words:

23. 'Bhīma's daughter Damayantī will hold another *Swayamvara*. All the kings and princes are going there from all directions.

24. And the time has been calculated accordingly. It will take place to-morrow. O repressor of foes, if you want it to be honoured (by your presence), go (there) without delay.

25. At sunrise she will choose another husband. For she does not know whether that heroic Nala lives or not.' "

26. And, O great king, thus addressed by her that Brāhmaṇa Sudeva then set out and spoke to king Ṛituparṇa as directed.

Chapter XIX

BṚIHADAŚVA SAID :—

1. Having heard the words of Sudeva, king Ṛituparṇa, soothing Bāhuka with gentle words, said (to him) :

2. " If it pleases you, O Bāhuka who are well skilled in horses ! I intend to go to the country of the Vidarbhas for the *Swayamvara* of Damayantī in the course of a single day."

3. O son of Kuntī, the mind of Nala who was thus addressed by that king was burst in grief and that high-minded (king) thought within himself :

4. " Damayantī might speak thus and do it being blinded by sorrow. Or perhaps she has conceived this magnificent scheme for my sake.

5. Alas ! cruel is the deed that the innocent and miserable daughter of Vidarbha intends to do, having been deceived by my low self of evil intent !

6. In the world the nature of woman is inconstant and my offence also has been great. Perhaps she is acting so as she has lost all love (for me) owing to separation.

7. That woman of slender waist, afflicted with grief on my account and with despair will not certainly do anything of the kind, especially as she has children.

8. (However) whether this is true or false I shall ascertain with certitude by going (there). I shall, therefore, accomplish Ṛituparṇa's purpose in my own interest.

9. Having resolved thus in his mind, Bāhuka, with a sorrowful heart, spoke as follows to the king Ṛituparṇa with folded hands :

10. "O king, I bow to your words and will go, O illustrious man to the city of the Vidarbhas in a single day, O king!"

11. Then, O monarch, at the behest of the royal son of Bhangāsura, that Bāhuka went to the stables and began to examine the horses.

12. And repeatedly urged by Ṛituparṇa to make haste that Bāhuka, desirous of testing horses and deliberating over and over again, selected some steeds that were lean-fleshed yet strong and capable of a (long) journey.

13. They were endowed with energy and strength, of high breed and docility, free from inferior marks, with wide nostrils and swelling chins, free from faults as regards the ten hairy curls, born in the country of Sindhu and fleet as winds.

14. Seeing those (horses), the king said somewhat angrily: 'What is this that you wish to do ? you should not cheat us.

15. How can these horses of mine, weak in strength and breath, carry (us)? And how shall we be able to go even this long way by the help of these (horses) ?'

BĀHUKA SAID :—

16. Each of these horses bears one curl on his forehead, two on his temples, twice two on both his right and left sides, twice two on his chest and one only on his back.

17. Without doubt these steeds will be able to go to the country of the Vidarbhas. If, O king, you think of choosing others, point them out and I shall yoke them for you.

ṚITUPARNA SAID :—

18. O Bāhuka, you are versed in the science of horses and are also very skilful. Do you speedily yoke those only that you think to be able.

BṚIHADAŚVA SAID:—

19. Thereupon that skilful Nala yoked to the car four excellent steeds of good breed, docile and fleet.

20. Then the king in haste mounted upon the car that was yoked, when those best of horses fell down upon the ground on their knees.

21. Then, O king, that foremost of men, that illustrious king Nala began to soothe those horses that were endowed with energy and strength.

22. And raising (them) up with the reins and making the charioteer Vārshṇeya sit on the car, he prepared to set out with great speed.

23. And those best of steeds, duly urged by Bāhuka, then rose to the sky confounding as it were the occupant of the car.

24. And beholding those steeds, possessing the speed of the wind, thus drawing the car, the blessed king of Ayodhyā was exceedingly amazed.

25. And hearing the rattle of the car and also the guiding of the steeds, Vārshṇeya reflected upon Bāhuka's knowledge of horses :

26. " Can he be Mātali, the charioteer of the king of the gods ? The same magnificent indications are (clearly) seen in the heroic Bāhuka.

27. Or has Śālihotra, versed in the science of the breed of horses, taken this human form, so very beautiful ?

28. Or can he be king Nala, conqueror of hostile cities ? That king must have come here." He thought just in this way.

29. " Or (it may be) that this Bāhuka knows that very science which Nala knows. For I perceive that the knowledge of Bāhuka is equal to that of Nala.

30. Moreover, this age of Bāhuka is the same as that of Nala. This one (again) may not be Nala of high prowess, but somebody of equal knowledge.

31. High-minded people, however, walk over this earth in disguise. They are endowed with divine nature, but are disguised in earthly forms.

32. That this person is of unsightly appearance need not change my opinion; for Nala, I think, may even be despoiled of his personal features.

33. In respect of age this one equals Nala. There is difference, however, in personal appearance. I think decisively (this) Bāhuka to be Nala who is endowed with every accomplishment."

34. Having thus reasoned long (in his mind), O mighty king, Vārshṇeya, the charioteer of the righteous Nala, became absorbed in thought.

35. And that lord of kings, king Ṛituparṇa, thinking of Bāhuka's knowledge of horses, felt great joy along with his charioteer Vārshṇeya.

36. And noticing (Bāhuka's) application and ardour and the manner of curbing the horses and his great effort (in doing all this), (the king) experienced very great joy.

Chapter XX

BṚIHADAŚVA SAID:—

1. Like a bird coursing through the sky, he soon crossed rivers and mountains, and woods and lakes.

2. And while the car was coursing thus, that conqueror of hostile cities, the royal son of Bhangāsura, then saw his upper garment drop down (on the ground).

3. Then as soon as his garment had dropped down, the high-minded king without loss of time said to that Nala: "I will take it up.

4. O you of great intelligence, restrain these horses of great speed, so that Vārshṇeya in the meantime may bring back this garment here!'

5. Thereupon Nala replied to him: "Your garment is dropped down far away. We have travelled one *Yojana* (from there). (So) it is incapable of being recovered."

6. After Nala had addressed him thus, O king, the royal son of Bhangāsura came upon a Vibhītaka tree filled with fruit in a forest.

7. Seeing that (tree), the king hastily said to Bāhuka: "O charioteer, do you also see my high proficiency in calculation

8. All men do not know everything. There is none who is all-knowing. Perfect conversancy of knowledge is not found in any one person.

9. O Bāhuka, the leaves and fruit (of this tree) that are lying on the ground respectively exceed the leaves and the fruit that are on the tree by one hundred and one.

10. Here is one more leaf and one (more) fruit, O Bāhuka. The two branches of the tree have five *crores* of leaves.

11. Do you examine (these) two branches of this (tree), and all their boughs ! On these two are fruit five less to two thousand and one hundred."

12. Thereupon, staying the car, Bāhuka addressed the king: "O destroyer of enemies ! You boast of a matter, O king, which is beyond my perception.

13. I will ascertain it by the direct evidence by cutting down the Vibhītaka. When I actually count it, O king, it will no longer be a matter of speculation.

14. (Therefore,) O great king, in your presence I will cut down (this) Vibhītaka. For I do not know whether it be so or not (as you have said).

15. In your presence, O ruler of men, will I count the fruits of this (tree). Let Vārshṇeya hold the reins of the horses for a while."

16. The king (then) replied to that charioteer: "There is no time to loose." But Bāhuka replied to him with great effort:

17. "Stay you for a while. Or if you are in a hurry, go with Vārshṇeya. Here goes the safe path !"

18. And Ṛituparṇa, O son of Kuru race, soothing (Bāhuka) said : " O Bāhuka, there is no other charioteer like you even on the whole earth.

19. It is through your guidance that I expect to go to the country of the Vidarbhas, O you skilled in horses ! I have placed myself in your hands. It behoves you not to cause any obstacle.

20. And O Bāhuka, I will fulfil your desire whatever you express to me, if going to the country of the Vidarbhas to-day, you make me see the sun (rise). "

21. Thereupon Bāhuka said to him : " After having counted (the leaves and the fruit of the) Vibhītaka, I shall proceed to Vidarbha. (Please) do you agree to my words."

22. The king who was rather reluctant told him : " Count. I have pointed out (to you) only one part of (this) branch, O sinless one !

23. Count (the leaves and fruit) of this (tree), O man of truth ! and then do you bring satisfaction (to yourself). " (Thereupon) Bāhuka speedily alighted from the car and felled that tree.

24. Then struck with amazement upon counting exactly as many fruits as (the king) had told, he spoke as follows to the king :

25. " I have found this your power, O king, to be extremely wonderful. I desire, O king, to learn that art by which you have ascertained (all) this. "

26. Then the king, intent upon proceeding speedily, O monarch ! said to him : " Know that I am proficient at dice and also well-versed in numbers. "

27. Then Bāhuka said to him : " Impart to me this knowledge, and, O illustrious man, take from me too the knowledge of horses. "

28. Thereupon king Ṛituparṇa, on account of the importance of the act and owing to the eager desire of (possessing) the knowledge of horses, just said to Bāhuka, ' Be it so '.

29. "As solicited by you, do you receive this great science of dice, (and) O Bāhuka, the equine science that you possess will be in trust with me."

30. Saying thus, Ṛituparṇa imparted the science to Nala. As he came to possess the knowledge of dice, Kali came out of his body, incessantly vomiting from his mouth the virulent poison of Karkoṭaka.

31. Thereupon of that Kali, who was afflicted (by Damayantī's curse), that fire of the curse was put out. For a long time (indeed) was that king afflicted by him, (as if) he were not himself.

32. Then Kali, with his soul freed from the poison, assumed his original form. Nala, the ruler of the Nishadhas, in anger, was bent upon cursing him.

33. (But) Kali, frightened and trembling, said to him with folded hands: "Control your wrath, O king! I will render you very illustrious.

34. Indrasena's mother had formerly cursed me in anger when she had been deserted by you. Ever since that time I am greatly afflicted.

35. I resided in you very miserably, O lord of kings, O unconquered one! and was burning day and night with the venom of the prince of snakes.

36–37. I seek your protection. And hear these words of mine. If you do not curse me who am affrighted and seek your protection, then those men who will attentively celebrate you in this world will never have any fear from me."

38. Thus addressed (by Kali), king Nala curbed his wrath, and thereupon the frightened Kali speedily entered into the Vibhītaka tree.

39. And while Kali was conversing with Naishadha, he was invisible to others. Then the king of the Nishadhas, the destroyer of the hostile warriors, was freed from the trouble.

40. And, O monarch, when Kali disappeared, he having counted the fruits (of that tree), was filled with great joy and high splendour.

41. (And that) powerful (king) mounted on the car and proceeded forth by the help of these fleet steeds. And from the touch of Kali, the Vibhītaka tree fell into disrepute (from that hour).

42. (Then) Nala, with a glad heart, began to urge these foremost of steeds which now and again sprang into the air like birds.

43. That illustrious king (then) proceeded in the direction of the Vidarbha country. And after Nala had gone far away, Kali also returned to his abode.

44. Then abandoned by Kali, O king, that lord of the earth, king Nala, became freed from calamity, (though) wanting only his (original) form.

Chapter XXI

BṚIHADAŚVA SAID :—

1. Then after Ṛituparṇa, of true valour, had in the evening, arrived at the city of the Vidarbhas, the people reported (his arrival) to king Bhīma.

2. At the invitation of Bhīma, the king (of Ayodhyā) entered the city of Kuṇḍina, filling with the rattle of his car all the quarters including the intermediate quarters.

3. Then the steeds of Nala that were there heard that rattling of the chariot, and hearing (it) they became delighted as formerly (they used to be) in the presence of Nala.

4. Damayantī also heard that sound of that car driven by Nala, like the deep sound of the roaring cloud at the approach of the rainy season.

5. She felt great astonishment on hearing the loud-sounding rattle, as formerly when Nala (himself) urged his own steeds.

6. That daughter of Bhīma as well as (those) steeds regarded the noise made by the horses to be similar. And the

peacocks on the terraces, and the elephants in the stables and the horses also (all) heard the rattle of that king's (i. e. Ṛituparṇa's) car.

7. Hearing the rattle of that chariot, (so) like the roar of the clouds, the elephants and the peacocks, O king, began to utter their cries raising their faces upwards in eagerness.

DAMAYANTI SAID :—

8. " Inasmuch as the rattle of this car filling the whole earth as it were gladdens my heart, he must be king Nala (who has come).

9. If to-day I do not see that Nala, with the face resembling the moon, that hero with innumerable virtues, I shall certainly perish.

10. And if I am not clasped to-day in the arms of that hero, that would be pleasant to touch, I shall certainly cease to be.

11. If the lord of the Nishadhas, with voice (deep as that) of clouds, does not come to me to-day, I shall enter into fire as brilliant as gold.

12. If that lord of kings, powerful as lion, endowed with the gait of an intoxicated elephant, does not come to me, I shall certainly die.

13. I do not remember any untruth (in him); I do not remember any wrong (done by him to others), and never idle words even in free talk.

14. My Nala is exalted, forgiving and heroic, munificent and superior to (all other) kings and not behaving like a low person in private and like a eunuch (in respect of other women).

15. Day and night dwelling upon his virtues and devotedly attached to him, this my heart, being separated from my lord is about to burst in grief ! "

16. Thus bewailing as if devoid of sense, O Bhārata ! she ascended (the terrace of her) great mansion with the desire of seeing the righteous Nala.

17. Then in then middle courtyard (she) saw king Ṛituparṇa on the car along with Vārshṇeya and Bāhuka.

18. Then Vārshṇeya and Bāhuka, descending from that excellent chariot and unyoking those steeds, kept the car (in a proper place).

19. Descending from the seat in the car that king Ṛituparṇa presented himself before the great monarch Bhīma, of formidable might.

20. Then Bhīma received him with great respect, as he had arrived there unexpectedly and all at once. He (however) did not know of the woman's (i.e. his daughter's) stratagem.

21. The king (then) asked him, O Bhārata : ' Welcome to you ! What is the object (of your visit)?' (For) the king did not know that he had come for (obtaining the hand of) his daughter.

22. That king Ṛituparṇa too, truly valorous and gifted with intelligence, saw that there was no other king or prince, nor (did he hear) any talk about the *Swayamvara*, nor (did he see) any concourse of Brāhmaṇas.

23. Then reflecting in his mind (for a while) that king, the lord of the Kośalas, said to him : 'I have come (here) to pay my respects to you.'

24. And smiling gently, king Bhīma also mentally reflected upon the (probable) cause of his arrival (passing over) a hundred yojanas and more, and having crossed many villages. He did not understand the true object (of his visit).

25. The object of his arrival as pointed out (by him) is a trifling matter. (However,) later on in the future I shall learn the true reason.

26. (However,) it is not that the king dismissed him after paying him due respect, (but) he repeatedly said : 'Take rest, you are weary.'

27. Honoured (thus) by the pleased (king), the king (Ṛituparṇa) was pleased and with a delighted heart went to his appointed chamber attended by the servants of the king.

28. (And,) O king, after king Ṛituparṇa had gone away with Vārshṇeya, Bāhuka took the chariot and went to the stable meant for horses.

29. (Then) freeing those steeds and scientifically grooming them and soothing them himself, he sat down on a side of the car.

30–31. Meanwhile Damayantī, the princess of Vidarbha, afflicted with grief, beholding the royal son of Bhangāsura, and Vārshṇeya of the *Sûta* race and also Bāhuka in that state, thought to herself: "Whose is this rattling sound of the chariot! It was loud as that of Nala, but I do not see the ruler of the Nishadhas!

32. Vārshṇeya must have indeed learnt that very art (from Nala) and hence it is that this day the rattle of the car was as loud as that of Nala.

33. Or is Ṛituparṇa too as (skilful in the art) as king Nala, so that this rattle of the car seems to be like that of Nala?"

34. And reflecting thus, O monarch! that beautiful Damayantī sent a female messenger in search of Naishadha.

Chapter XXII

DAMAYANTI SAID :—

1. O Keśinī, go you and learn who that charioteer is that sits on the driver's seat, unsightly and of short arms.

2. O blessed and faultless one! approaching him composedly and with soft words, enquire of that man after his well-being and indeed (learn) the truth (with regard to him).

3. Here I am greatly afraid that this one may be king Nala (himself) inasmuch as (my) mind experiences the feeling of satisfaction and (my) heart feels great delight.

4. And O faultless one! at the end of (formal) talk, you should exactly speak to him the words of Parṇāda, and O beautiful one, you should bear in mind (his) reply (thereto) !

BṚIHADAŚVA SAID :—

5. Thereupon that female messenger, going cautiously, addressed Bāhuka, while the blessed Damayantī on her part indeed watched (all that) from (the terrace of) the palace.

KEŚINI SAID :—

6. O lord of men, you are welcome ! How do you do ? I am speaking to you the words of Damayantī, attend (to it) well, O illustrious man !

7. When have you (all) started, and with what object have you come hither ? Do you tell (us all) that truly, (for) the princess of Vidarbha wishes to hear (it).

BĀHUKA SAID :—

8. The great-minded king of Kośala had heard from a Brāhmaṇa that a second *Swayamvara* of Damayantī would take place the next day.

9. On hearing this the king set out by the help of excellent steeds, fleet as the wind and capable of going a hundred yojanas, and I am his charioteer.

KEŚINI SAID :—

10. Whence does the third among you (come) and again whose (son) is he ? And whose (son) are you and how have you come to undertake this office ?

BĀHUKA SAID :—

11. He was the charioteer of the virtuous Nala and is known as Vārshṇeya. O good lady, after Nala had left (his kingdom), he went to the (royal) son of Bhangāsura.

12. I too am skilled in horses and have been appointed as a charioteer ; and (king) Ṛituparṇa has himself chosen me as his charioteer and cook.

KEŚINI SAID :—

13. Does Vārshṇsya know where indeed has king Nala gone ? And how has he narrated all that to you, O Bāhuka ?

BĀHUKA SAID :—

14. Having brought hither the children of that ill-fated Nala, he went away from there whither he liked. He does not know (where) Nala (is), O illustrious one !

15. Nor, is there any other man who knows (the whereabouts of) Nala. That king is wandering over this world in disguise, despoiled of his (original) beauty.

16. (Nala's) self only knows Nala, and she also that is nearest to him. For Nala never discovers his own marks of identity anywhere.

KEŚINI SAID :—

17. That Brāhmaṇa who had first gone to Ayodhyā had then repeatedly said these words of that (faithful) lady (Damayantī) :

18. " O beloved gambler, where indeed have you gone cutting off half my garment, and deserting (me,) your dear and devoted wife, asleep in the woods ?

19. And that young girl, as instructed (by you) is lying in the same condition expecting you, clad in half a garment and greatly burning (in grief).

20. O king, O hero, show kindness to her as she is constantly weeping for that calamity, and do you give (her) a reply.

21. O great-minded one ! do you speak such words as are agreeable to her. For the blameless princess of Vidarbha desires to hear those very words.

22. Hearing these (words), you have indeed given a reply to that (Brāhmaṇa). The princess of Vidarbha again wishes to hear from you the same (words) that you formerly (spoke).

BRIHADAŚVA SAID :—

23. O you delighter of the Kuru race ! as Keśinī spoke these (words), the heart of Nala felt great pain and his eyes were filled with tears.

24. Repressing his sorrow, the king, who was burning (in grief), once again said these words in a voice that was choked with tears :

BĀHUKA SAID :—

25. Chaste women, though overtaken by calamity, protect themselves by their own spirit and thus certainly secure heaven.

26. And these excellent women, even when separated from their lords, never get angry, but continue to support their life that is encased with the mail of virtuous conduct.

27. As she was deserted by that (king), fallen into calamity, bereft of sense and despoiled of happiness, it behoves her not to be angry.

28. That virtuous lady should not get angry with him who was deprived by birds of his garment while striving to procure subsistence and who is burning in agony.

29. Whether treated well or ill (she should never be angry), seeing her husband in that plight, despoiled of his kingdom, bereft of prosperity, oppressed with hunger and overwhelmed with calamity.

30. And O Bhārata, while speaking these words, Nala, greatly afflicted (at heart), could not restrain his tears and began to weep.

31. Thereupon that Keśinī went back to Damayantī and reported to her everything about the conversation as well as that feeling of his (that was expressed by his tears).

Chapter XXIII

1. And hearing that, Damayantī, who was greatly oppressed with grief, suspecting him to be Nala, said these (words) to Keśinī :

2. "O Keśinī, do you go again and examine Bāhuka. Remaining by his side without speaking a word, do you mark his conduct!

3. And, O beautiful lady! whenever he may do any act there, you should closely watch his movements as he would go there to and fro.

4. And, O Kes'inī, you should not give him even fire, nor give him water in any way in hurry when he would ask for it, with a view to offering him obstruction.

5. Marking all this do you inform me of his behaviour. Whatever sign, divine or human, you mark in Bāhuka and whatever else you notice (in him), should be reported to me by you."

6. And thus addressed by Damayantī, Keśinī then went (to him) and having marked the conduct of him who was skilled in horses, she came back.

7. She (then) reported to Damayantī all that as it happened—whatever sign, divine or human, she had noticed in Bāhuka.

KEŚINI SAID :—

8. O Damayantī, a person of such a type and of such pure conduct I have never before seen or heard anywhere.

9. Whenever he comes to a low passage, he never stoops down, but seeing him (the passage) itself conveniently rises up at the moment of his approach.

10. King (Bhīma) had sent there various kinds of meat of animals for (preparing) viands in large quantities for the use of Ṛituparṇa.

11. There water-jars were kept ready for washing that (meat). Then as he looked on them, those vessels became quite full (of water).

12. Then after washing it, Bāhuka set himself (to cook) and taking a handful of grass held it upwards to the sun.

13. Then all at once fire blazed up there! Beholding that greatest marvel, I have come hither amazed.

14. Further I have noticed in him another very great marvel. For, O beauteous one! even on touching fire he is

never burnt ! And water flows forth at his will, and it is as quickly made to flow downwards.

15. And another far greater marvel still I have witnessed. For he took up some flowers and began to press them gently with his hands.

16. And those very flowers, that were being pressed by him with his hands, verily became very fragrant and fresh-looking once again. Having witnessed these wonderful things (in him) I have speedily come (hither).

BṚIHADAŚVA SAID :—

17. And having heard these acts of the virtuous Nala, Damayantī considered Nala as regained, (especially as) indicated by his actions and gestures.

18. Suspecting her husband Nala to be disguised as Bāhuka, she once more weepingly addressed Keśinī in gentle words :

19. " O handsome lady, go once again and come back with some meat from the kitchen cooked and dressed by Bāhuka, when he would be inattontive."

20. Then, O delighter of the Kurus, that Keśinī went to Bāhuka and taking away that (piece of) meat gave it to Damayantī.

21. That (Damayantī), who was used to (partake) of meat that was dressed by Nala many a time before, tasted it and deciding the charioteer to be Nala (and none else) wept aloud in great grief.

22. Then overwhelmed with great grief, O Bhārata ! she washed her face and sent (to him) her two children with Keśinī.

23. Thereupon Bāhuka, who was the king (in disguise), recognizing Indrasenā with her brother, ran towards (them) and embracing (them) took (them) up on his lap.

24. And meeting the two children, that resembled the children of the celestials, Bāhuka began to weep in a loud voice, his mind being greatly afflicted with sorrow.

25. Having then repeatedly betrayed his feeling, Naishadha suddenly left the two children and addressed Keśinī as follows :

26. " O fair damsel, these two children are exactly like my two children. Hence on seeing them unexpectedly I have shed tears.

27. If you come to me frequently, people may suspect of evil intentions, for we are guests from other lands. (Therefore,) O good lady, go at your ease."

Chapter XXIV

BṚIHADAŚVA SAID :—

1. Beholding all that agitation of that wise and virtuous Nala, Keśinī returned quickly and reported (all that) to Damayantī

2. Thereupon Damayantī, oppressed with grief, once again despatched Keśinī to her mother, with a desire to see Nala, (asking her to say to her) :

3. " I have tried Bāhuka in many ways, suspecting him to be Nala. I have only doubt with regard to his appearance, (and so) I intend to examine him myself.

4. O mother, either let him enter (the palace), or kindly give me permission (to go to him). Let this be arranged for me whether with the knowledge of father or without it ! "

5. And thus addressed by that princess of Vidarbha, that lady communicated to Bhīma that intention of his daughter, (and) the king gave his consent (to it).

6. And O illustrious Bhārata ! having obtained the consent of both her father and mother, she caused Nala to be brought to her apartments.

7 As soon as king Nala saw Damayantī unexpectedly, he was overwhelmed with grief and sorrow and was bathed in tears.

8. And on beholding that Nala in that condition, that fair-complexioned Damayantī became afflicted with severe grief.

9. Then, O great monarch, Damayantī, clad in a red garment, wearing matted locks and covered with dirt and dust, addressed (these) words to Bāhuka:

10. " O Bāhuka, have you ever seen before any pious man, who has gone away deserting his sleeping wife in the woods ?

11. Who except the virtuous Nala could go away, leaving in a lonely forest his dear and innocent wife, overcome with fatigue ?

12. What wrong indeed had been done by me to that monarch since my early youth, that he should go away deserting me in the forest while overcome with sleep ?

13. Why should he, whom I formerly chose openly rejecting the gods themselves, abandon his ever-devoted and loving wife, (especially) when she was the mother of children?

14. Clasping the hand over the fire and in the presence of the gods also, he vowed, ' Verily I will be (yours)'. Where was that (all) gone ? "

15. O repressor of foes ! while Damayantī was speaking all this, painful tears, proceeding from sorrow, flowed forth plentifully from her eyes.

16. Beholding her afflicted with grief, Nala (also), shedding tears from his eyes of exceedingly dark pupils and red at the extremity, spoke to her as follows :

17. " O timid woman, that I have lost my kingdom and that I have abandoned you—all that I did not do of my own accord. It was all done by Kali !

18. When formerly you were in the forest, afflicted with grief and lamenting for me day and night, you had smitten that vile (serpent) with a painful curse.

19. That Kali began to dwell in my body (since then), burning in consequence of your curse. Consuming by your curse he lived (within me) like fire within fire.

20. O blessed lady, that our sorrows might terminate, that wretch have I overcome by my observances and austerities.

21. Leaving me that wretch has (now) gone away, and hence it is that I have come hither for your sake, O fair lady. For I have no other object in view !

22. But, O timid one, how can a woman, forsaking her loving and devoted husband, ever choose a second one, like you ?

23–24. At the command of the king, messengers are ranging over this entire earth, (saying): 'Bhīma's daughter is indeed going to choose a second husband quite worthy of herself at her own sweet will, following her own inclinations !' And immediately on hearing this, the son of Bhangāsura has speedily arrived here. "

25. Hearing these lamentations of Nala, Damayantī, trembling and affrighted, said to Nala with folded hands :

26. " O blessed one, it behoves you not to suspect me of any offence ! O ruler of the Nishadhas, I have indeed chosen you (as my lord) leaving the gods (themselves).

27. It was for finding you out that Brāhmaṇas have gone out in all the ten quarters, chanting songs in my own words.

28. Then, O king, a learned Brāhmaṇa by name Parṇāda had found you in Kośala in the palace of Ṛituparṇa.

29. When he rightly addressed (to you) and got a (fitting) reply (from you), it was then, O Nishadha, that I devised this scheme to bring you (hither) !

30. Except you, O lord of the earth ! there is no one in this world, who in one day, O lord of men, can go over a hundred yojanas with horses !

31. O monarch, I can touch these feet (and swear) by that truth that I have not, even in thought, committed a sin !

32. Here is that all-witnessing wind that courses through the world. Let him take away my life, if I have committed any sin !

33. In the same way the hot-rayed sun is ever coursing above through this world. May he take away my life, if I have committed any sin.

34. The moon dwells within every creature as a witness. May he take away my life, if I have committed any sin.

35. These three gods do indeed sustain the triple worlds in their entirety. Let them declare truly, or let (those) gods forsake me (today) ! "

36. Thus addressed by her, the wind-god said from the sky : " I tell you truly that she has done no wrong. "

37. O king, Damayantī, well-guarding the honour of your family, has enhanced it. Of this we are the witnesses, as we have been her protectors for these three years !

38. It is for your sake that she has devised this incomparable scheme, for excepting you no man on this earth is capable of travelling in a single day a hundred (yojanas).

39. O lord of the earth ! you have obtained Bhīma's daughter, and that Bhīma's daughter (has obtained) you. You need not entertain any suspicions, but be united with your wife."

40. And as the wind-god said this, a shower of flowers fell down (there), the kettle-drums of the gods began to play and auspicious wind began to blow.

41. Beholding that greatest marvel, O Bhārata, O repressor of foes ! king Nala then cast away all the doubt in respect of Damayantī.

42. Then that lord of the earth put on that pure garment and then remembering the king of serpents regained his original form.

43. And beholding her virtuous lord in his own form the blameless daughter of Bhīma then embraced him and began to weep aloud.

44. King Nala also, resplendent as before, embraced Bhīma's daughter as well as his two children and became right glad.

45. Then having laid his face on her own breast, that beautiful lady of large eyes, being affected by grief, began to sigh heavily.

46. In the same way that illustrious man, overwhelmed with sorrow, stood (there) for a very long time, clasping (Damayantī) of bright smiles, whose body was smeared with dust.

47. Thereupon, O king, the mother of the princess of Vidarbha, out of joy, told Bhīma all that had passed between Nala and Damayantī.

48. Then the mighty monarch replied : " To-morrow I shall see Nala, after he had comfortably passed (the night) and performed his ablutions, come to me with Damayantī (by his side). "

BṚIHADAŚVA SAID:—

49. Then, O king, both of them together passed the night pleasantly, in relating (to each other) all the past incidents of their life in the forest.

50. With hearts filled with joy, the princess of Vidarbha and Nala dwelt in the palace of king Bhīma, intent upon making each other happy.

51. It was in the fourth year (after the loss of his kingdom), that he, being reunited with his wife, was then well gratified with all his desires and experienced highest bliss.

52. Damayantī too was greatly comforted on having regained her lord, as does the earth with the corn half produced on receiving (a shower of) water.

53. That Bhīma's daughter, thus united (with her lord) obtained her desires and blazed forth (in beauty), with the weariness laid away, with the anxieties quelled, with the vigour increased with joy, even like the night that is graced by the rising of the moon.

Chapter XXV

BṚIHADAŚVA SAID:—

1. King Nala passed that night and then decked in ornaments and accompanied by Damayantī presented himself before the king in due time.

2. Then that pious Nala bowed down to his father-in-law and after him that beautiful Damayantī also paid her respects to her father.

3. That exalted Bhīma, with great joy, received him as a son and honouring duly that chaste Damayantī, who was there accompanied by Nala, comforted them (both in proper words).

4. Duly accepting that homage (rendered to him), king Nala offered his father-in-law his services as became him.

5. Then on seeing Nala arrived in that way, there arose in the city a very loud uproar of joy of people that were greatly delighted.

6. The royal roads, that were watered, gaily decoarted and filled with exceedingly bright flowers, beautified the city that was decked with banners, flags and wreaths.

7. And at every gate the citizens fitted festoons of flowers and all the temples of gods were also worshipped.

8. Ṛituparṇa also heard that Nala who had disguised himself as Bāhuka had been united with Damayantī and the king was full of joy (to hear it).

9. Causing that Nala to be brought, the king asked forgiveness of that monarch, and he (i. e. Nala) too asked his (i. e. Ṛituparṇa's) forgiveness, with arguments conformable to understanding.

10. That king who was (thus) honoured greeted the lord of the Nishadhas with an astonished look, (saying): "By good fortune it is that you have been united with your own wife!

11. O Nishadha, while dwelling *incognito* in my house, I hope I have not done any wrong to you, O lord of the earth!

12. If knowingly or unknowingly any improper acts have been done by me, it behoves you to forgive them ! ”

NALA SAID :—

13. O monarch, you have not done even the slightest wrong to me. And even if you have done any, it has not provoked my anger, for you should (indeed) be forgiven by me !

14. Surely, you were formerly my friend and are also a relative of mine, O ruler of men ! Henceforward you must bestow your friendship on me all the more.

15. O king, with all my desires well gratified, I lived happily with you. I was not so (happy) in my own house, as I was always in your palace.

16. And this your horse-lore is in my keeping. If you wish, O king, I will make it over (to you).

BṚIHADAŚVA SAID :—

17. Speaking thus Naishadha made over that lore to Ṛituparṇa. And he received it back according to prescribed rites.

18. And, O king, the royal son of Bhangāsura, having received the knowledge of horses and having given the knowledge of dice to the ruler of the Nishadhas, went to his own capital itself employing another charioteer.

19. O king, after Ṛituparṇa had gone away, king Nala, O lord of men, did not stay for a very long time in the city of Kuṇḍina.

Chapter XXVI

BṚIHADAVA SAID :—

1. O son of Kuntī, the lord of the Nishadhas, having dwelt for a month (at Kuṇḍina) and then bidding farewell to him, set out from the city with only a small retinue for the country of the Nishadhas.

2-3. With a single white chariot, with exactly sixteen elephants, and fifty horses and six hundred foot-soldiers, that noble-minded king, as if causing the earth to tremble, entered in haste (the country of the Nishadhas) with terrific speed, being greatly enraged.

4. Then Nala, the son of Vīrasena, approaching Pushkara, said to him: "Let us both play again (at dice). I have earned abundant wealth.

5. Let Damayantī and whatever else I possess be my stake here, and let, O Pushkara, your kingdom (be your stake)!

6. Let the play (at dice) begin again! This is my certain determination. God bless you! At a single wager, let us both stake our lives.

7. Having won over and acquired another's property whether it be a kingdom or other wealth, a counter-stake should be granted. That is said to be the highest duty.

8. If you do not like the play with dice, let the game of single combat begin! O king, let me or yourself have peace by a single combat in chariots!

9. That this hereditary kingdom should, under all circumstances and by any means whatever, be recovered, is the precept of the sages.

10. O Pushkara, to-day you should set your mind on either of the two things—on playing with dice at gambling or let the bow be bent in battle!"

11. And thus addressed by Naishadha, Pushkara, considering his own success as certain, laughingly replied to the lord of the earth:

12. "O Naishadha, it is by good fortune that you have earned wealth (again) for a counter-stake. It is by good fortune also that Damayantī's ill-luck has (at last) come to an end. And O king, it is by good luck that you are this day alive with your wife, O you of mighty arms!

13. It is evident that the daughter of Bhīma, adorned with this wealth (of yours) won (by me), will wait upon me like a celestial nymph in heaven upon Indra!

14. O Naishadha, indeed I always remember you and also wait for you. (For) I derive no pleasure from gambling with parties of people who are not friends.

15. Winning over to-day that blameless and graceful Damayantī, I shall regard myself fortunate, for she has ever dwelt in my heart ! ”

16. Hearing those words of that incoherent braggart, that Nala in anger desired to cut off (his) head with a sword.

17. Nala, however, with his eyes red in anger, then said to him with a smile : “ Let us play (at dice). Why do you speak (so now) ? (When you are) vanquished, you will not say (like that). ” Then the play commenced between Pushkara and Nala.

18. At a single throw that heroic Nala won back the heaps of jewels and other treasure and also the life (of his brother) that had been staked.

19. And having won Pushkara, the king said these (words) with a smile : “ This whole kingdom , undisturbed and with all the thorns removed, belongs to me.

20. O worst of kings ! (now) you cannot (even) look at the princess of Vidarbha. With all your retinue, O fool ! you are (now) reduced to the position of her slave.

21. That I was formerly defeated by you was not an act done by you. And you do not know, O fool ! that all that work was done by Kali.

22. I shall never impute to you an offence that was committed by others. Do you live happily as you like. I grant you your life !

23. So also I grant you your portion (of our paternal kingdom) with all the necessaries. And, O hero, without doubt my affection towards you is (now) the same (as before).

24. And my friendship also will never depart from you. For, O Pushkara, you are my brother. Live happily for a hundred years. ”

25. Having comforted his brother thus, that truly heroic Nala sent him to his own town, after embracing him repeatedly.

26. And thus comforted by Naishadha, O king ! Pushkara then bowed down to that righteous king and replied to him with folded hands :

27. "May your fame be ever-lasting and live (you) happily for ten thousand years, since, O monarch, you have granted me my life and refuge ! "

28–29. Thus honoured by that monarch, that king Pushkara dwelt there for a month and then went to his own town with a glad heart, accompanied by his own kinsmen and with a great army and with obedient servants. O foremost of the Bharatas, in beauty of form he blazed forth like the sun.

30. Having established Pushkara and made him wealthy and freed from any trouble, that blessed king, the ruler of the Nishadhas, entered (his) exceedingly beautified city and having entered (it), he comforted the citizens.

31. And all the citizens and countrymen were thrilled with horripilation. And all the people including the chief minister said to him with joined hands :

32. " O king, we are right glad to-day throughout the city and the country and have again come to do homage (to Your Majesty), as the gods (do) to Indra.

33. After the festivities had commenced in the city that was full of joy and quite peaceful, the king with a large army brought Damayantī (from her father's home).

34. Her father Bhīma too, that slayer of hostile warriors, of immeasurable soul and of terrific prowess, sent Damayantī (to the country of the Nishadhas), having (duly) honoured (her).

35. And upon the arrival of the princess of Vidarbha accompanied by her children, king Nala began to pass his days in joy, like the sovereign of the gods in paradise.

36. Then that highly illustrious king attained the glory among the kings in the Island of Jambu and began once more to rule that kingdom, after having regained it. And he duly performed numerous sacrifices with (abundant) gifts (to the Brāhmaṇas).

END

Corrigenda

[*N. B.*—Please make these corrections before reading the book.]

	Incorrect	*Correct*
Page 12, line 7 from bottom	कृता अञ्जलिः	कृतः अञ्जलिः
Page 13, line 9 ,, ,,	प्रसृतौ अञ्जली	प्रसृतः अञ्जलिः
Page 16, line 2	॥ ३ ॥	॥ २३ ॥
line 4	॥ ४ ॥	॥ २४ ॥
line 6	॥ ३५ ॥	॥ २५ ॥
Page 38, line 14	चेद	चेदं
Page 64, line 8	विशांपति	विशांपतिः
Page 129, line 7	भ्राता	भ्रात्रा
Page 142, line 7	व्यक्त	व्यक्तं